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Robt E Speer Esq
156 Fifth Ave
New York City

Mr B. Guadians have started.

The article on Cowpox MAY 20 1902
I shall be glad to see the other ^{ones} these
I have looked to for help in Japan
have failed me in the matter of
publications. A short paper on
Bowen by Dr Robt Hickman appeared
in the Missy Review soon after Bowen's
death. I hope to find a few things
more. You sh^d collect together all the
little bits tract^s published by Bombay
Tract Socy, viz Side Discussions
Letters to Roman Catholics &c. H. N. R.

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The
Indian Witness.

Rev. J. E. Robinson,
Editor.

46, Dharamtala Street,

Calcutta, July 24th, 1902.

The Rev. Robert E. Speer,
Secy. Presbyterian Board of Missions,
156 Fifth Avenue,
N. Y. City, N. Y., U. S. A.

7/28 1902

Dear Mr. Speer:-

Your letter of May 15th, inquiring about material for a biography of the late Rev. George Bowen, reached me in due course, and ought to have been answered sooner, but the death of a missionary colleague of our mission in this city threw extra work on me, which has crowded me somewhat of late.

I have always regarded it as a great pity that a biography of Mr. Bowen was not undertaken soon after his death. When in America in 1888, the year he died, I made some overtures in that direction with members of his family, and consulted with one or two old friends of his about it, but the way seemed blocked. It was made plain to me at the time that his correspondence in the hands of members of his family would not be available. I then let the matter drop. Now I am glad to learn that the idea of preparing a biography has come to you. There is no man whom I should be more pleased to cooperate with in any possible way than yourself, and anything I can do to help you I shall be pleased to do.

The material belonging to George Bowen which came to me after his death was very meager. There were a great many very brief outlines of sermons and addresses that he had delivered, written on the backs of envelopes, wrappers of newspapers and small pieces of paper. There were mixed up in an amazing fashion, and most of them are in my possession still. Two or three years ago I published a number of them in a few successive numbers of "The Indian Witness".

Then there were two old MS. journals, in tattered binding, written with poor ink, which had spread into the dampish paper, and was much faded. Out of these had been cut many pages which he had used in the "Reminiscences" which he published in successive volumes of "The Bombay Guardian" in the eighties. From these journals had been made many extracts which appeared in the same "Reminiscences." Now, regarding the portions of these two journals which remain, I will say to you what I have not stated to any other person, that

Calcutta, July 24th, 1902.

Rev. Rob't E. Speer-2.

it would be very undesirable to have these published in any form. I took the advice of one of our most godly and wisest missionaries, and he advised me, after I told him the character of the contents, to destroy them. That, however, I have not done. As you are doubtless aware, Mr. Bowen had rather peculiar eschatological ideas. He had theories regarding the manifestation of Christ and of the sons of God ^{of which} ~~of~~ himself was a central figure. Whole pages are taken up with rhapsodies concerning ~~the~~ ~~real~~ ushering in of the new order of things by a special testimony of God to himself as a chosen vessel whom Christ was to honor in a unique way before the whole world as his special representative. Dates were fixed and looked forward to with the utmost positiveness and passionateness of desire, when the sign of the Son of man was to appear, and George Bowen was to be accredited before the universe. He suffered greatly mentally when disappointment came, but nothing daunted he set to work again and fixed up new dates with equal confidence ^{at} ~~of~~ the same old glowing expectations, to realize ^{same} ~~the~~ disappointing results. His faith was severely tried. How he managed to survive it all is a mystery.

Now, he never published anything of this, and he never even talked with his friends on the subject, and as the publication would be greatly misunderstood, I think you will agree with me that the advice which my experienced missionary friend gave was not out of place, and that it would be extremely unadvisable to use this matter in any way in his biography. I may state, in the same strict confidence, that many pages are taken up with love matters. A lady whom he idolized and to whom he was engaged in Bombay is the theme of much sentimentalism which if published would be certain to detract from his reputation in public estimation, although it is all pure and elevated; but ^{it} would be exceedingly difficult to those who knew George Bowen to believe that he could be so deeply affected by the "grand passion" as he appears to have been. You are the only one to whom I have ever written this, and I am induced to do so only to explain why the material in my hands cannot be used in the contemplated biography.]

[Then, I have some twenty annual volumes of "The Bombay Guardian" which I prize as a personal treasure, and these I would be quite willing to loan you for the purpose in view, if you desire. I presume you have access to the volumes of "The Bombay Guardian" in one or other of the New York libraries,

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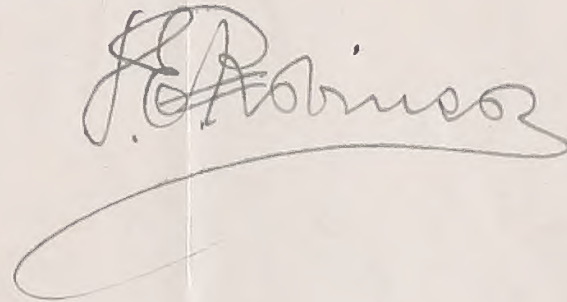
Rev. Rob't E. Speer-3.

but you are welcome to these in my possession at any time. I will box them up carefully and send them to you, *if you wish to have them.*

Besides the foregoing there is absolutely nothing else left by George Bowen in my possession. When proceeding to America in 1888 I took home with me and handed over to Mr. Bowen's sisters a packet of their letters which I had found among the papers he left. A number of other letters of a purely business character and of no importance in any way, some of them partly destroyed by white ants, I myself burned. They would have been of no use whatever for biographical purposes.

I recall with pleasure the pleasing glimpse of you that I was privileged to have in Calcutta three or four years ago, and have kept track of you since then with much interest. Let me thank you for many an inspiration and much help derived from addresses and contributions to the press of yours ~~of~~ which I read from time to time. I feel very thankful that God has given you the privilege of representing the great foreign mission work to the home churches, and pray that His blessing may abundantly attend your efforts to arouse the church to its duty towards this great cause. With kindest regards and best wishes,

Yours very cordially,

A handwritten signature in dark ink, appearing to read "J. E. Robinson". The signature is written in a cursive style with a large, sweeping underline that extends to the left and then curves back under the name.

119 Macombs Brooklyn ✓

① Dec 23 - 1902

My dear Mr. Beebe

In taking up for ~~biographical~~
study treatment the life of
George Bowen I think you are
to be congratulated upon
having a theme as instructive,
inspiring, opportune and
widely important as any
biographical theme to be found
since the time of the first
apostles. We live in the
most important epoch of
missions since the ~~first~~ ^{original}
epoch. It looks as if these
two epochs were synchronous
with the beginning or the close
of the present dispensation
in the divine plan of the ages.

George Bowen belongs in the
very first rank of great mission-
aries, while passing like

the members of his class, and
~~unique~~ individuality that was
unique. There are several
features of his career that
render its record exceptionally
pertinent to our own time.
His special experience as a mis-
sionary is at several points
highly instructive in its bearing
upon the methods of the enter-
prise at large. He went out
under ~~the~~ the direction of
a Board of missions, but soon
cut loose, and for many years
tested the merits & possibilities
and limitations of independent
work. He returned to take a
place in the organized activity
of a denomination. His con-
duct, method, reasons & results
are peculiarly worthy of study
by all managers of the en-
terprise; for his personal
quality of the man was such

as to make his experience a better
test of methods than that of
most ~~the~~ other men.
This personal quality of the man
was very exceptional even
among missionaries, altho'
none / nearly approached &
duplicated among them than
in any other order of men.
His personal experience in the
the external conditions and
accidents of life was large,
but much ~~or~~ smaller than
that of many others. His person-
al experience of the funda-
mental factors and possi-
bilities of the inner life, com-
prehended the entire scale of
these factors as fully, perhaps,
as that of any man who
ever lived. It wd be diffi-
cult to name any man more
entirely self-centered in his
earlier years, or more en-
tirely God-centered in his

subsequent life than ^{was} those
Bowen. He began with one
towering ambition of a kind
that appeals ~~to~~ to great num-
bers of educated and gifted
youth. He began with the ut-
most confidence in his own
goodness & wisdom & power.

He had a consuming passion
for his own glory, that ~~entirely~~ ^{effectually}
closed his mind to truth; and

although superciliously self-
righteous he exhibited great
infirmities, and was led into
a course marked by no little
triviality and some devious-
ity.

while he conceived himself
to be wholly bent on truth.

We live not only in an age
missionary, ~~of~~ but of infidelity,
covert & avowed more pre-
valent, and more completely
organized, more popular &
more destructive of Chris-
tian teaching & ideals, than
the world has ever known.

George Bowen passed through every leading phase of infidelity, between his 14th & his 28th year of age - the most intelligent kind of infidelity, fostered and stimulated & supported by an immense range of reading, intense and continuous thinking, and, for his years, large opportunities of observation & association among men. The fundamental premises of all infidelity were perfectly familiar to his mind; and all the moral traits that accompany this direction of thought made up his character. He was well acquainted with the history of thought, and the historic positions of philosophy. There ~~was~~^{is} no aspect of scepticism in the world to day which, in all essential respects, he had not known and shared & overcome when he became

a Christian. But even before his conversion he was led to see the utter insufficiency of to reason as well as to life of all excepting the most refined forms of infidelity.

The circumstances that brought about his radical change in thought & character were such as befall many others, tho' not always with ^{a similar} ~~the same~~ happy issue. Looking back upon them in consecutive reviews their indications of a supernatural ordering appear unusually marked. And the entire mental experience through which he passed between two extremes of darkness & light, as is such as ~~passes~~ must possess an extraordinary value for all educated minds exposed to serious inquiry regard

ing the things that signify most for life; whether bent on practical applications or merely on scientific research. This latter interest is also one that is more pronounced today than ever in ^{the} past.

~~For~~ The United States has passed its majority, reached its imperial epoch of international preëminence and ambition, wealth, art, luxury, ^{in its} ~~for~~ dilettantism, material splendor, and all the strongest appeals to the ^{before} ~~power~~ & pleasure of life. Never did the glamour of the world ~~more~~ ^{so} powerfully appeal to all well conditioned youth in the United States. The accomplished man of the world supplies a fascinating ideal to many such. George Bowser was emphatically such a man; he was rich.

Wished, accomplished, read,
traveled, experienced, proud,
gifted, and aspiring to the glory
of this world. He was ~~well~~
enjoyed among his associates,
Possessing a charm of manner
& culture and social advan-
tages. — when all these things,
which were gain to him,
he counted loss for Christ.
Yet — having done this he was
not required to lose by dis-
use his natural advantages &
cultivated powers; but places
where all these could be ~~used~~
employed to infinitely greater
~~advantage~~ profit than they ever would
have been in his originally chosen
course. He had believed (with
David Sturges that "human nature
above is equal to all its exigencies"
and that "where miracles begin there's
history ends" — the popular creed of
our own day, he was led to
see that the largest wealth of
natural endowment and acquirement

was utterly ³ insufficient ~~to~~
either to meet the exigencies
of this life, or satisfy the insa-
turiable demands of the human heart;
and that if this wealth were
all a man could possess,
then the greater it was the
more intensely accentuated
was his essential poverty.
He was also led to see that
even though common Nature
& common history be regarded
as a revelation of God, yet
if this were all the revela-
tion God had made then we
are no better off, but rather worse
off, than if there were no God
to be revealed. For a God who
can do all this and will
not do something more to
meet the necessities of human
kind, may show his power
& intellect; but shows no
character worthy of worship,
confidence or love; & wholly
fails to provide for our deepest needs.

We live in an age that regards Christianity as merely the highest natural development of the ethnic religions, all of ~~which~~ ^{them} parts of which this is the sublimated whole. It is an age in which universities are endowed with chairs of Comparative Religion held by scholars who study religion as a "closed naturalist" studies outward nature, without any immediate or ^{direct} vital contact with or ^{ex}perience of any one of the faiths on which they speculate.

George Bowen lived in precisely such vital contact with as wide a range of ethnic cults as any city in the world presents; and he studied these doctrines & practices with such a rare experience of Christianity as supplied him beyond most men with ade-

quate criteria for his views. He understood as few men ever did or could on the philosophical, historical and experiential plane, the essential antagonism of Christianity to every pagan & Mohammedan religion, as well as the ~~minor~~ points of partial agreement. The conclusions he reached were those of an expert - in ^{the} very best sense of the word; and they entirely agreed with the Biblical presentation of this subject. He regarded every other religion as a departure from, not an approach to the standard faith, which alone, in its most scriptural ^{last} form without addition or subtraction, met every human need, in so far as it is accepted on its own prescribed conditions. ^{religion} And this alone carried its own adequate credentials of a source strictly supernatural, and was communicated

by a method characteristically
miraculous.

George Bowen resided for 40 years
in the city of Bombay - scarcely
leaving the neighborhood of that
city. But his personal character
and the influence of his writings
covered all India, and have
somewhat passed beyond the
confines of that land. He has
been a powerful quickener of
thought in many a strong &
noble mind - Cyprian, Drummond
Joseph Cook, and doubtless many
in Great Britain & this coun-
try. No man ever showed
~~the power~~ more plainly the pow-
erfully moulding effect of the faith
on thought & literary style than did
George Bowen. The chasm is wide
& deep between his writings be-
fore & after his conversion.
His few published volumes as
religious classics are unsur-
passed in the literature of Chris-
tianity, for since the New Testament

Canon was made up.

For effective simplicity of style,
 felicity and wealth of illustration,
 range of intellectual interest,
~~profound~~ discrimination of essen-
 tials and incidentals in the re-
 ligious life, proportion of emphasis,
 sublimity of ideals, ^{for} correlation with
 religion of other matters, conduct,
 science, art, history, politics, com-
 merce, ~~nature~~ and common life;
 for interpretation of Scripture, for
 knowledge of the human heart, for
 philosophical grasp upon the ^{principal} factors
 - God, nature, man, and for
 evidence of a most compre-
 hensive experience in the
 writer - I doubt if any other
 books can be found to more
 excellent than these.

The multitude of religious
 publications now in vogue
 are to the books of George
 Bowen as moonlight to sun-
 light - water to wine.
 It is only an affliction and
 calamity to the Christian
 Church that every popular

preacher who comes along
should supplant with his
diluted pages the Lachrima
Christi of George Bowen's books.
These are the pearls and rubies
and diamonds of literature
& swept into ^a corner out of sight
to make way for the
imitation gems and inferior
values of this shallow tawdry
& pretentious age. There
is not one religious writer
living today of popular recog-
nition whose pages I have
ever scanned who does not
seem to me poor and pale
and thin besides George Bowen,
Dorothea Lawrence, Luther,

Fauler, Eckhart, Boehme
Joseph ^{et in} Allaire, Benjamin
Fenelon & Augustine.

And why will our writers
waste the real strength which
they often have, and spread
themselves ~~out~~ so thin, by the

incontinent & perpetual outpour
of their ~~writings~~ books. Why not
better wait before they print
till they can put more
weight into their words?
The daily & weekly journals
must be written, and an
editor must always write
- for 'tis his nature & his
business too. But when it
comes to ~~the~~ making up a book
why not more choice,
and more piqueness of
the good - and not this
deluge of the common place?

And now a word about the
evidence last produced by
Dr Green.
He says that Dr McCarley's
former teacher will not
admit that Dr McCarley

was a Japanese Scholar in any sense. Of course this evidence in court would be worthless without sharp cross-examination. Aside from any inducements to perjury, to which the Japanese are notably subject, we would need to know what this man meant by good scholarship in Japanese. In Greek & Latin we do not consider a man a proficient scholar who cannot correctly compose as well as freely read these languages. But in Assyriology & Egyptology we think a man very learned if he can even read at all his cuneiform or hieroglyphic text. Now the Chinese, & still more the Japanese script is the worst kind of hieroglyphics to any European. ~~or~~ In classical Chinese Dr. McCarter could do what extremely few foreigners can do - compose it freely and

correctly without assistance
in all ordinary matters.

But no foreigner in China un-
dertakes to write an extended
treatise of any sort - without
some native help. & Still more
in Japan is this the case. It
is not likely that Satow or any
other foreign scholar did
ever unask composing with-
out a native scholar to make
suggestions & amendments.

But in this way Dr McCarter
could & did compose in the
Japanese mixed character,
being probably better ac-
quainted with the Chinese
part of his text than his Japa-
nese teacher was. His plan
was always to write out in full
every chapter or section in
the native script - directly
himself; and then revise it
with the aid of criticism, the
text was fundamentally his own
work, & the ~~rest~~ teacher's work

was editorial. This is the way
in which Dr Hepburn, and
probably every foreign scholar
in Japan, ~~is~~ has been obliged
to do. Doubtless Dr Greene
does this way ^{too}, while in his
case the Japanese scribe
must be depended on to drub
all the Chinese part of this
complicated text. In the same
way Dr Martin's translation
of Wheaton's International Law
was supervised and aided
~~in this case~~ by
scholars whom the Govern-
ment appointed.

Dr McCarlee could, ^{do} all this,
and actually did a good
deal of it. Besides this
it is entirely certain that
he could, and did read con-
tually and widely, in Japanese
books and journals. Doubt-
less he had to look up words
in a dictionary often -
becoming less & less dependent

on a dictionary. But Lord Ma-
cauley is said to have worn
out his copy of Johnson's Eng-
lish dictionary with incessant
use, & had it rebound
eight or nine times.

Nevertheless Macaulay under-
stood the English language.

Now to any proficient ~~prof-~~
notable Japanese scholar,
brought up from infancy to write
his own language & Chinese,
it is probable that no
man would be considered
a proficient scholar in
Japanese who could only
read it, freely without help,
and ^{could} compose it ~~with~~ ^{out}
with such native aid.

Mr Lyman of Philadelphia
tells me that even Satow
to the Japanese is no great
scholar, they point out
his mistakes, and remark
upon the general absence

of all Japanese learning among
foreigners. Such a knowl-
edge of Japanese as Dr de
Carter possessed would
place him well up among
foreign scholars when
compared among themselves;
but might not be very highly
reckoned by a native.

Only a native like Tanaka
with a wide foreign ex-
perience & education would
be likely to estimate rightly
the real value of such scholar-
ship as Dr de Carter possess-
ed. If the native teacher should
say that Dr de Carter could not
read the Japanese with con-
siderable ease & accuracy
then I would say the man has
lied, because he must know
that Dr de Carter did this.

If it becomes a question of
veracity then I know how
to decide. What would this
man say of Dr Greenow

Scholarship, if he can only read Japanese books freely in proportion as the Chinese element is absent?

By common acknowledgment ~~that~~ a large part of the older & more solid literature of Japan is Chinese in title. But to this very extent Dr McCarter was the peer of any native scholar and superior to other foreigners in Japan.

Apart from all this we have in his favor an enormous antecedent probability. He began to reside in Japan before Dr Greene arrived - to say nothing of an earlier visit & earlier beginnings in his study of the language. From 1872 to 1899 he was in Japan all but 8 of these years, and even during his absence keeping up

his Japanese studies. Dr Green
has also been absent at times,
but, in all, it is likely that Dr
McCarter gave as much time
to Japanese as Dr Greene
himself, or most other for-
eigners in the country.

He had the disadvantage of
Dr Green in ~~being~~ being a
much older man ~~than~~ when
he began his regular study
of the language. This disad-

vantage Dr Greene thinks
entirely insuperable.
But he had the advantage
over Dr Greene in being
a much riper scholar in
all things Oriental, and
probably in some things Occi-

idental. He began Japanese
with a magnificent Linguis-
tic equipment - a mastery
of Chinese which is ^{an} indispensible

^{preliminary} table, to good scholarship in
Japanese, a considerable
acquaintance with half a
dozen Chinese dialects,
and half a dozen ~~other~~ ^{other}
European languages; an
familiarity with the gen-
eral principles of compara-
tive philology, a natural
gift for language, an un-
worn capacity for unwea-
ried study, an extremely
attentive eye ear, ~~and~~ ex-
ceptional rapidity in men-
tal assimilation, and a
memory exceptionally re-
tentive until his last four
years. Why then did he
not know Japanese as well
as most other ^{foreigners} in that country
- and in some respects even
better than both foreigners
& natives. Certainly if E. N.
Parkers view of Japanese is
correct Dr McCarter must

have recognized the significance of many things in that language ~~which was~~ to which the natives themselves had be oblivious.

So when we come to sift the evidence, and consider all its bearings, it is difficult to avoid the conclusion that our two adverse witnesses in Japan are speaking without knowledge of the matter, and insisting upon a prepossession of their own. Especially is this marked in Dr. Greene's persistent reversion to the notion that Dr. McCartney had an utterly unjudicial mind - which is negatived by his entire public career, and the testimony of his most intimate friends. It is too bad to load you down with so much letter - but I hope it may not be entirely useless to your own understanding of some missionary matters.

Very, very truly
H. W. Rankin

119 Macdon St

Brooklyn N. Y.

Jan 1 - 1903

✓

My dear Mr Speed,

The top o' the New Year to you & a blessed
year - more than happy may it be.

To Drummond, during his first visit
to Newfield in 1889 (was it not?) we
were both staying for several weeks
together, except short absences, at
Mr D. L. Moody's house. We had rooms
opposite, and met at all hours of
the day. We talked over favorite themes
and men, and these included Emerson
and Bowen. I came to think that Bowen
was much better known in Scotland
than in this country, not only through
the handsome edition of his three books,
but through many personal reports
of his Scotch friends who had
known him in India. Drummond
had read at least one of the books,
Spenser which, probably the Meditations,
which has a good Introduction by Hamer

and he spoke as if Bowen had thoroughly im-
pressed him. I do not recall allusions
to Bowen in Drummond's writings, yet
possibly you may find some. But
when "Natural Law" etc appeared it
was reviewed by Bowen with con-
siderable favor if I remember rightly.
Subsequent allusions to Drummond in
the editorials of the Guardian are
partly based upon my communication
with Bowen, in which I defended
Drummond from current misappre-
hension. My cousin had a brief
review of James in the Constit three weeks
ago that seemed to me just. But in that
paper for Dec 20 is a page by Dr A. A. Berle
which looks to me very misleading.
The same Dr Berle is to have an article
on James in the January Bibliotheca Sa-
cræ. He insists that James is strictly
naturalistic. Most of his scientific re-
viewers would probably say that

this is exactly what he is not. A good deal depends on the definition of naturalism; a term used very loosely by many admirable writers. I say that religious experience follows certain fixed laws of divine operation and human conditions - like all of nature - is only to say what Scripture itself in -
plies & asserts from beginning to end, and this is not naturalism. To say that Dr James denies or ignores the reality of divine action, day by day of both initiative & response, is greatly to misunderstand him. That the actual influx of spiritual life & power may, under given conditions, be due to an actual movement of ~~the~~ a Personal God upon the Personal Spirit of man, he plainly asserts; without reaching the conclusion that no other explanation is possible. He leaves open the way for an acceptance

of the Scriptural account of these things.

That he should not, in this introductory work, draw hard & fast lines between different kinds of spiritual experience, is not to be charged against him. His book is only a new beginning in this field; and if his data are still inadequate, the data relied on by Dr Berle appear to me still more so. There is a rapprochement between the Scientific & Scriptural view point and account which neither of these men adequately see, and there is a scientific value of all Scripture that ^{nearly} all men have lost sight of - naturalists & Theologians alike. It can only be recovered by some such way of approach as is shown in the masterly volumes of ~~me~~ Dr Shields, ignored to the profound loss of modern thought. O that God would give me a chance to do justice to Dr Shields, who alone among modern philosophers comprehends

the fundamental principles of adjustment between the knowledge derived from the lower revelation of God, and that derived from the higher. I know the books of our best American philosophers; and regard Dr Shields as far the most comprehensive thinker of them all; and excepting Edward & Emerson - right & left wing of metaphysics - Shields is both logically & chronologically first of them all. If he is spared & permitted to complete his final revision his work will be not only ~~first~~ the best foundation but the best summation of Christian theistic philosophy ever published. I have some deeply interesting letters from Dr James, & think no man in the United States has more claims upon our prayers.

The proof of Howe's change to Wesleyan theology you will find scattered

in many of his editorials, and in some
very explicit statements which
I have marked. Perhaps however
I should not say his Change; for
I do not recall any evidence of
a conclusive vote that he ever
held a hard of fast Calvinism.
This may have appeared in his
examination of ordination. But
I do not think it appears any
where in his writings - so far as
I remember. I was never able to

make the complete study of his
writings ^{to} which I always looked
forward; altho some parts of them
were gone over many times.

It is because I knew that Bowen
was a Wesleyan, & that Dr Atterbury
thought ~~not~~ ^{otherwise,} that I did not urge
Dr Atterbury to ~~take~~ prepare ^{new} an in-
troduction for the Scotch edition. I
judge that he did not closely follow

up the Guardian in its later years; & I read almost every line of it with minute attention. Probably my Cousin has neither time nor health to spare from his regular duties for a complete study of Bowen now. But he might get time to read through all the Reminiscences & a few other selected papers. It would do him good, & others, if he would undertake it; & perhaps this may be brought about. He wd not need to take more than one or two vols at a time; and you could direct his attention to any important finds that you make. Probably most of those who were personally intimate with Bowen are dead & gone to be with him. (Philimon 15) - as in the case of Dr McFarlane. But some of his best

friends were Scotch & English; &
you must try to get hold of them.
Write to Edinburgh & Glasgow &
look up the India papers that
came out just after Bouverie's
death for tributes - some of
which only were quoted in the Standard.

Very Truly yrs
Henry Wm Rankin

I wish you would write to my Cousin,
telling him what you have in hand,
& offering to give him every facility
in preparing such a paper as
he may like to write.

I would rather see Mr James on
the North^d Platform than several
of the men who have been
there. Had my health & house re-
mained to me I think I should have
had him in North^d for his own good.

One thing more about Bowen.

The first edition of his Meditations appeared in Bombay - I have a copy, smaller than the American edition. If I remember rightly it was Wm R. Williams, great among the Baptists, who first picked up at a stall in W^y. a copy of this first edition; and was ^{so} impressed with the book that he drew the attention of others. This, I think, is what led to its republication by the Presbu Bd of Pub. in this country. The preface of the American edition, or Dr Atterbury, will tell you.

But besides this there is a Metho-
dist edition of Love Revealed,
which I think is introduced by
old Dr Daniel Steele of Boston, great
among the Methodists. If he is
still living write to him; and see
his own book Love Enthroned for the
same theology & experience as
that of Bowen. If there be any

biography extant of Dr Williams & Dr
Steele, some reference to Bowen
might be ~~to~~ found in it. The
Am. ed of Meditations changes
a few phrases that were applied
only to India. The Axioms of Christ
is out of print - it was soon after
you got your copy - & perhaps ^{the} other
books are now out of print in Scot-
land. It is very remarkable
that ~~these~~ this class of passages under
this title should not have been
studied together before (if that
is the case) as a class by itself.
In the Guardian is a running
commentary on the whole Gospel
of John, and book of Revelation.
- perhaps on other books of
[Description].

From

Miss Harriet Seymour Bowen

" Catherine Bowen-

" Robert Paton

" Warratobony

Sent by Starbuck, Aug 21. 30

Recd Northfield
8 August 1884

Gordham N.Y.

Aug 7th.

Mr W W Rankin

Dear Sir

The book question is not quite finished yet. I was wrong in what I wrote yesterday about the Agathon. The play which I had reference to was another, a Norwegian story - Some years ago George expressed a wish to see it again, and I sent him the copy we had. So we have it not now. I have noticed this morning the reference in the Guardian to the Agathon which gave your idea of it. I do not know to what it refers, neither does my sister, nor that he ever

did publish it. He had once an idea of writing a drama of which the central figure was to be the Christ as he appeared among men, in the flesh. The idea was never carried out - unless the Agathon was part of it - which is probable. It certainly never went any further. I have written to him directing the £9⁰⁰ to be credited to Guardian and asking him to send the books & tracts to your address - In this I have asked about the Agathon.

I find that we have the 2nd vol - some of the "Pupil of Raphael", and I will send it to you tomorrow, with our own copy of the Meditations which was one of the first two sent to this country. It has been rebound since then

the first binding having been worn out. The American edition is somewhat different, some of the original papers having been omitted and others substituted. The odd volume of the "Pupil of Raphael" was found among the books of an old friend of ours, and as it is probably the only copy in existence he gave it to us. I did not know that we had it, supposing that it had been returned to our friend. My father published this in 1848 at his own expense, and as I said, it was a failure. If we ever get the other volume I will send you that, if you care for it. I have one tract which I will also send.

At the time of George's conversion he was engaged upon

a novel, and his whole heart and hopes were set upon it. When he became a believer in Christ, he destroyed the manuscript, unfinished as it was. But there was another, and we still have a portion of it. It is in manuscript and but a small part of what was to be. The giving up of this book was the first act of renunciation in his Christian life.

Thank you for the kind words in which you speak of him. I have copied a portion of your letter for him. I am writing at home, but my address is as usual, 23 Centre st. Our Treasurer is your uncle, I believe.

Yours very truly
C. Bower

Will send books by mail in two parcels.

Recd Northfield
2^d August 1884.

23 Centre "
N. Y. of Aug 1st

Mr H. W. Ransom
Dear Sir

I acknowledge
receipt of \$10 on account
of Guardian &c. I think
I stated the price of subscrip-
tion at \$4⁵⁰. Thus two
years would be \$9⁰⁰
leaving a margin of \$1⁰⁰.
As to the books - The
larger ones.

Daily Meditations
Love Revealed.

Amens of Christ case
he had at 1334 Chestnut
st Philadelphia Pa. It

This is rather a long story but cannot well be mis-
short. Truly
C. Bowen.

would be much less trouble for you to get them from there. I do not think the two latter have been printed in book form in India. Of the Meditations I have one of the early copies, being the first edition ever published of it and from which those published by our Board were reprinted. It is much inferior in workmanship to those you will get here.

The Pub. Board charge from \$1 to 1⁵⁰ each. I would very likely get the three for myself at less than \$4⁰⁰.

If you would like to pay for one year only for the Guardian and let the \$6⁵⁰

go on to the books please let me know.

As to the smaller tracts, I may have one or two at home which I will give you - if I have any I will send them. I do not know if the "Discussions by Sen" is to be had. It is an old book.

I am writing to my brother to day, and will tell him what you say - and also ask him to what time the Guardian is paid. In the meantime if you will examine the list of receipts published from time to time in the Guardian you will in course of time find your names among them. My brother writes that he has

You will hear from me further in relation to this

had a letter from a publishing house in Boston asking permission to publish the "at mens" to which he has acceded. It has only ^{been} published in Scotland and that edition is the one sold in Phila.

My brother gives me all the author's profits, if any, from his books, as well as all payments ^{for it} which come from persons in America.

In the Guardian is always a list of books to be found at ^{Great St. Mary in Bonding} If those you mention are among them they are published in India - If not I should say there were no Indian editions at all.

If you would like me to order the three large books from Phila - paying out of this 10 please let me know.

Recd
Aug 7-84
New Bedford

23 Centre St
Aug 6th

Mr H G Rankin

Dear Sir,

I will write to have
the Guardian credited with
the \$9⁰⁰ which ought to be
for two years from April
last. I will also write to
have whatever small books
may be in print still, with
the Meditations if also in
print, sent to you. George
would gladly send them
to you in return for the
many things you have sent
him. The \$1⁰⁰ will be
sufficient I doubt not. I
found one small tract at

home but have not sent it as they will be sent together. In looking at the Grant Society's list of books in the Guardian there is now no mention of any of George's - though I have seen them there in other numbers. The English books in that list would all appear to be imported either from England or America.

The "Agathon," if I remember rightly was a play which he wrote when he was very young not more than 18. It never had any success and there were never more than a few copies of it. I do not think it would interest you - but if you would

care to see it, I think we have a strong copy which I would loan you. It is quite a small book. The other, "Pupil of Raphael" has been out of print for years. It was never a success, and did not go beyond the first edition. It was not of a style to attract general readers. I have not seen the book for years. And of course do not possess a copy.

His early style of writing was of a rather elaborate and ambitious sort. In his present style writings he has acquired a much more simple style. His early ambition only resulted in

failures. Success has attained
ed the giving up of that
ambition and its turning
into quite a different channel.

Yours

Cecilia Bowen

Recd Northfield. Feb 21 - 1885

Dear Mr. Lincoln,

Dear Mr. Lincoln:

Your last appeal
has been effective in bringing
out from the recesses of the
Beverly's Library, the
long forgotten "The Puritan
Katharine" - I am on this
very occasion, but will
return it in a few days in
order to read it one more.
The volume is to you be
good. It is a precious one
ourselves.

George's youthful ambitions
was not gratified. He did
not obtain his literature as
was to count on. He
was preparing him to
something better.

now than we have your count.

Yours truly,

Frederic T. Jewett.

I am glad that you love
him. You must hang on
him; for to leave it would
a constant sorrow and
disappointment in seeing
how slowly the light of
the knowledge of Christ
is making its way into

the deep darkness of India.
I hope that you will
be able some day to visit
Bombay. If George sent
you there, I would like
to see you. He will try to keep you.

My sister has learned
that by the Anchores Line
of steamers she by way of
Bombay will reach
London about 1st of Nov.
She says that now and
Mr. Rankin can give you
some additional information

Torhane, New York, March 3rd.
Rid Northfield. 5 March 1885

Dear Mr. Rankin:

I am glad that you
safely received the little old
volume. Surely your earnest
desire to possess it, which I
understand, gives you a title to it.
The work was simply hidden
away in Mr. Atterbury's
library. A year or two ago, the
second volume was found and
given to me. But by the time
the first volume came to light,
Miss Atterbury's box of old
things, relics, had taken a
sudden expansion. Her sister
was willing to give me the
book, but the daughter res-
isted. However, your last
a letter entered her heart,
and she relinquished the relic.

The eagerness of his ambition was checked, and followed by a revolution of mature wisdom, his powers, and reach. Thus when at last his eyes were opened to behold the riches of Christ, all that he had written seemed unimportant to him.

The defects of "The Spirit of Raphael" you will readily perceive. The style is too formal, especially in dialogue, and although some skill in the analysis of character is shown, the personages are not striking individualities.

But the book has, I think, the spirit of a study of the Renaissance, and contains just and original observations on art, men and manners.

I should like very much to see you, dear Mr. Rankin. If you ever come to Wash

This young lady is the Miss
Atterbury of whose work for the
benefit of the poor-girls of
Paris, mention is made in a
late number of the "Boston
Guardian" in an article taken
from the New York "Observer".
It has long been a habit of
mine, and is even this winter
reading with me once a week.
Her father (B. B. Atterbury)
is an old friend of our family.
His son, Dr. Pondus J.
Atterbury, has been medical
missionary in Texas for the
years.

I agree with you in thinking
that the literary labors of
George's youth were to him
an important mental prepara-
tion for that work for which
God, unknown to himself, was
training him. Ever before
he became a Christian,

York, we must surely manage
an interview in some way!

I can tell you more about
George than my sister can,
for we were young together,
and understood one another
very well. Kate is much
younger than either of us.

With best wishes for
your health and welfare,

Your sincere friend,

Samuel Seymour Bowen.

I have just read the letter
which my sister received from
you to-day. We thank you for
proposing to lend us the book in
its better form; but we think
that its journeyings may as well
cease.

Fordham is now a part of the
all-devouring city of New York. It is
at a distance of 20 minutes by railroad from
the Grand Central Depot.

Recd Northfield, 9 March 1885.

Portland, New York, March 7th.

Dear Mr. Rankin:

Your letter of the 5th March, received today, is interesting to me very much, also, that of Mr. Cook, kindly enclosed by you. It is very pleasant to me to know that my father is so much esteemed and loved by those who truly know and love our wild woods.

As to the imitations of your letter to Mr. Cook, seem to me all to be quite in his judgment as well as in our own. Of course you would not give any expression of my brother. We

George, you know, has no priority in his published work. I have had no objection though there have been

some of them, imitations

from real life. It had been given
to Rev. George Burdett, of Boston. It
is introduced as an example of self-denial.
Though the writer is mistaken in one point.
It is said, "He gave up friends, country, and
fortune." This is untrue; for my father had
lost nearly all the money which he had
made by business, and he was living
on a small income, when George was
converted. My father died some years before
arrived in India. He became a teacher.

You would like to have the "Reminiscences"
published. So would I. But it would be
necessary to abridge the latter part. I
think that the Rev. W. Wallace Atterbury,

statement of great worth
sincerely, I think, offered
in modesty. It is not
altogether unusual to find
in pride, and in this sense
humility, cannot be excited
by it. The Edinburgh
edition of the "Ladies"
Pledgions has a preface
by Mr. Hanna which contains
a sketch of the author's
character and course. I
have not read it myself,
but a few years ago saw
a notice of it in a
number of the "Edinburgh
Review". We have a book
called "Amos Huntington", written
by the Rev. C. H. Wilson
near & Pavenham, England,
which illustrates noble
courage for the benefit of
the young. It exemplifies

Handwritten notes on the left margin, including the name "Samuel" and other illegible text.

brother of J. B. A. I would
be a fitting editor of such
a publication. It was he
who arranged for publication
by the Presbyterian Board
of the "Daily Meditations".

You will have to see
me in New York, dear
Mr. Rankin, I shall
never be able to get to that
field. In one respect
am the most immovable
of old ladies.

You must certainly go
to India. The voyage may
be of length to your time.

With thanks for your
interesting letter and that
of Mr. Cook for whom
I am an admirer!

Very sincerely yours
Samuel C. Brown

Handwritten notes on the right margin, including the name "Samuel" and other illegible text.

1886

23 Centre St
July 12th

Dear Sir

I receive this morning yours of July 9th with P. O. order for \$15⁰⁰. I must refer to my private account books to know just how much is due. I have the impression that \$10⁰⁰ paid for two years. George gives to me all that I receive for the Guardian as well as all the proceeds of his books. I doubt if those two books mentioned are still in print. I will send the two papers if we have them - which is probable. certainly the one of 1885. I am not so sure about the other.

Mr Randolph is not likely to publish the
Reminiscences. He is the most cautious
of men. He refused to undertake the
Daily Meditations years ago, before it was
published here at all. Was sure it would
not pay the cost. When did you send
the Pupil of Raphael. George has not
mentioned it. I will write you in a
few days in reference to the money account

Yours with regards
Catharine Bowen

A Dr Steele - Methodist of
Reading? I think - has
had the idea of writing
a sketch of my brother's life.
He wrote to Dr Dulles of Phil^a
about it. The letter was sent
to us and we sent it to George.
The latter answered it - author-
-izing Dr Steele to apply to you
for the "Prominences" for
material if he still wished
to carry out his plan - add-
-ing that if the thing were
to be done there was no
one to whose hands he
should so willingly commit it.
I suppose you have not heard
from him as you do not
mention it.

I could see they were companions.
Her residence is at Nordhorn
and she is usually at home.
It is easy to see why "Kephel"
did not succeed. It is not
a style to interest ordinary
readers, there is a want of
imagination - of the artistic
element in its construction.
I mean artistic as related to
the making of a book which has
a great deal to do with its
attractiveness. There are at the
same time many good sentences
in it. The "getting up" as you
see is very poor.

Yours - Carpenter

Your uncle

Mr W W Rankin

28 Centre
Feb 25th

Dear Sir

I have sent you to day
the first volume of Pupil of
Raphael. You will receive
it of course as a gift from
us. My sister replied to
your letter. If you come to
the city at any time she would
be glad to see you if practicable
she could tell you much of
George's early life - more than

could give you more in
formation

Birmingham
to
Birmingham

1886

23 Centre St
N. York. July 15

Dear Sir.

I will send your letter to my brother by the steamer of this week - and also the money or its equivalent. We have no mission in Bombay and therefore no one on to whom to draw a draft there - and Kolapur is not sufficient ^{near} by. The A. B. & C. Co. have a mission there however - I have therefore procured an order from their Treasurer by which the money can be obtained through the mission Treasurer, which I will send.

I have sent you two numbers of July 1885. The

13th was not a Saturday -
and the missing one must
be either the 11th or 18th
both of which I have sent.
A diligent search found
several papers for December
1852 - but none for the
9th. In process of removal
some of them have been
lost. I will call George's
attention to the Pupil of
Raphael. I hope it has
not gone astray on either
journey after all your
trouble in getting it.
I am sorry to hear of your
ill health.

Yours very truly
Catharine Bowen.

Andham, New York, March.

1888

Dear Mr. Rankin:

Your letter has given us much pleasure. We are delighted with your loving appreciation of George. You have been indeed an ardent friend and admirer of this dear brother of ours. My sister and myself scarcely feel that we have lost him. He has gone home; and I, two years his senior, would so gladly go too.

His strong conviction that his mission work was a failure, accompanied him

to the Lord. In a letter
to us written some weeks
after the fall from the
tram-car which fractured
a thigh bone, he said:
"Compared to the great
trial which has followed
me 40 years, this physical
disability is a very small
trial." The Lord was wil-
ling to fill his soul with
the joy of His presence.
But this was not enough
for George. The aim and
desire of his life was,
spiritual blessing for others.
You may be right in antic-
ipating an extension of his
influence beyond death
with increased power.

Our last letter from him
was written January 25th,
about a fortnight before
his death. He was then
well. He was using a
cane instead of crutches,
and was able to take
again the tram-car. He
expected to attend the
following week, a Metho-
dist Conference at Poona.
He long to learn by letter
the particulars of his death,
and will at once communi-
cate to you.

You speak of a biography.
Mr. Atterbury, the author
of the article in the
"Evangelist", is urging me
and my sister to undertake
such a work. Mr. Atterbury

is an old friend of our family.
It was he who had the
"Daily Meditations" pub-
lished in this country. You
and he together might
furnish some little memoir.
I am too old to turn author.
Now, I am no better ac-
quainted with the last
forty years of George's life
than other people are. The
"Reminiscences" might form
a nucleus, accompanied by
preface and notes. In this
last letter of January 20,
he says that an old friend,
Colonel Claham of the English
army, had been urging
him to collect the "Reminiscences"
and offer them to David
Longtas, his Edinburgh publisher.

to
David
Longtas
p. 226.

He had not decided. In a week or ten days, I think, we shall get letters from Bombay.

My sister's 15 years' service at the Mission House is ended. She is no longer needed there. She received from the Board, a parting gift of 200 dollars. She has not been well of late, and is now resting at home. But she would like to obtain employment. She translates well from the French and the German. She is skilled in translations, I think.

As for myself, I am no longer able to support myself by teaching.

But I have kind friends
who will not let me want.

George, you know, made
himself poor for Christ's
sake, and entrusted his
mother and sisters to the
Lord's care. My mother
lived in comfort until she
died, nearly twenty years
ago. After my father's
death, which soon fol-
lowed George's arrival
in India, our income being
small, I decided to become
a teacher. Without any
effort or even solicitation
on my own part, pupils
were found. I trusted to
God. During the 37

years in which I gave
lessons in families, I did
not once advertise or
apply to a teachers' agency.
I like to repeat these
facts as a proof of God's
gracious care.

After we got news from
India, dear Mr. Dantoni,
I will write to you again.

Sincerely your friend,

Harriet S. Bowen.

Andover, March 21. 1898

Dear Mr Rankin:

We have learned
by letter and newspapers
from India, some particulars
concerning my brother's last
days, which will doubtless
interest you.

He went to Poona
by railroad on January 26th
to attend the Conference of
the South India Methodist
Mission. He was chosen
president of the Conference.
He returned to Bombay the
31st. The next day, Wednesday,
the February 1st, attended a
communion service, though

suffering from a chill.

The following day, he was persuaded by friends to put himself under the care of Miss (Mrs.) Armstrong, an American lady who has established a hospital and a medical training school for young women.

In her establishment he had kind attention and good nursing.

Mr. Robinson, Presiding Elder of the Bombay District of the S. I. Mission, from whom we have received a letter, saw George on Saturday evening. They talked and prayed together, and George spoke cheerfully of resuming

this editorial duties the following week. When visited in the nurse during the night, he was found sleeping about 7 o'clock the next morning, Thursday, he was apparently fast asleep but really dead.

In Friday evening, a memorial service was held, in which Christians of different denominations took part. In Monday, he was buried, his funeral being attended by a great concourse of people.

It is a great comfort to myself and sister to know that he had the kind care

of women in his last days.

This Mr. Robinson
is coming to New York in
April or May, as a delegate
of the S. Y. Conference to
a general Methodist Conference
to be held here. We hope
then to see him. He had
been intimate with my
father during 44 years.

It will always be
pleasant to hear from you,
dear Mr. Rankin.

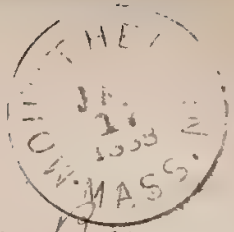
Your sincere friend,

Samuel S. Bowen.

M. G. Rankin - Jan 15, 1858 A

Postman in departs from Boston

Mr George Bowen
Bombay
India



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Mr Vernon - Nap.
15 January 1888

My dear Mr Bowen,

Your welcome letter of Dec 7th
reached me in exactly one month,
it is on Jan 4th, the Atlantic Transit
any of your letters, ^{to me} have made.
Year by year I begin with great
reluctance the use of a new
date, my time is slipping now
so very fast away. God has
been most good to me in this
year past, and shown me pro-
vidence & favor in marked and
obvious ways. In the constant
^{experience} of this I am certainly happy,
certainly far more happy &
contented than I used to be
in the days when I possessed
a good measure of health &
of my own way. I know that
God is dealing with me a little

it soon and I feel sensible of his mercy
in the midst of chastisement & judge
meant. On no acct wd I have
been without these scourgings -
"Their value to me has been in-
calculably great. I do love 'em
tho' none for sending them - and
this has long been ^{my} mind. I fear
that I have given you the impression
of my being very unhappy, which
I never intended. You say I show
intense desire but no satisfac-
tion. This is not altogether
correct. The intense desire is
indeed mine for that fulness
of his Spirit ^{that I see} is to be had, and
that complete dominion of his
face in me that seems to be
the privilege of some others.
But a deep and pretty constant
satisfaction in God I surely have
also. Unspeakable relief from

mental suffering, and a large
deliverance from sin he daily gives
me. He is the strength of my
legs, the support of my
heart. He is "my exceeding joy"
(Ps 43:5) And it is for this very
reason that my soul panteth after
him, and stretcheth for the living
God, and my cry is "When shall
I come and appear before God?"
"My tears have been my meat
day & night" "O that my soul
could dwell within me" "All (his)
waves & (his) billows ~~are~~ are
round about me" But for all that
I feel that "Thy Lord will command
his loving kindness in the day time, &
in the night his song shall be
with me & my prayer unto the
God of my life" "I shall yet
praise him who is the health of
my countenance & my God" (Ps 42)

I need the words of Job admirably.
"Oh that I knew where I might find
him!" But I do not judge that
Job meant to imply that he
had never possessed the suitable
experience of God's favor, or had
never really found or known him.

Job underwent an awful trial
of Faith, and for different rea-
sons, & in a somewhat different
way I have also had that to
do there past 12 years, during
all which time I have not had
one sound night's sleep, nor
one conscious hour free from
physical distress & excessive lang-
uor of brain, combined with some
distressing temptations owing to ~~the~~
unnatural nervous conditions.

It is often almost physically im-
possible to collect myself & fix
my mind for prayer - though I
never spend less than an hour
a day, often two & three hours.

in this direct intercourse with
 him who is my life. I have
 great need to speak to him about
 great sorrows, hopes & aspirations.
 I have much to praise him for
 and delight myself in the certainty
 of his promises, his attributes &
 perfection.

"The only comfort of (my) littleness
 is that he is so great"

& The only comfort of my misery is
 the knowledge of his permanent
 presence and his mercy. He is
 my constant refuge, my very
 hiding place and home. When
 troubles I am never long free
 from some fresh sin against
 him, or failure in duty, tho'
 I count him verily my best
 & even more intimate friend,
 whom I feel better acquainted
 with than with any other.

I have seen no words that more

exactly express my own thoughts & Condition than these of Augustine with which you are doubtless familiar.

"Too late I loved Thee, O How
Beauty of ancient days, yet ever
new! Too late I loved Thee.
And behold thou wert with
in & I abroad, & there I
searched for thee, deformed I,
plunging amid those fair
forms which thou hadst made.
Thou wert with me but I was
not with thee. Things held me
far from thee, wh' unless
they were in thee were not
at all. Thou didst call &
I shout & burst my deafness.
Thou didst flash, shine &
scatter my blindness. Thou
didst breathe odors & I drew
in breath, & panted for thee.

I tasted, & hunger & thirst. Thou
touchedst me & I burned for
thy peace. When I shall
with my whole self cleave
unto thee I shall nowhere
have sorrow or labor; and
my life shall wholly live
as wholly full of thee.
But now since whom thou fil-
lest thou lightest up because
I am not full of thee I am a
burden to myself. Lamentable
joys strive with joyous sorrows
on wh' side is the victory I
know not. . . . Lord have pity
on me, woe is me, so I hide
not my wounds. Thou art the
physician, I the sick, thou
merciful, I miserable . . .
And all my hope is now
but in thine exceeding mercy.
Give what thou enjoimest, &

Enjoin what thou wilt."
(Comp. Bk 10: 37-39.)

The last sentence is my incessant prayer. I know that God is near me & feel it, yet he hides himself too much for my entire peace or entire strength. Mean while the years go by & I suffer acutely, but I endure the weight of his hand because I do see something of his face.

So you see I have need enough of prayer, yet I believe myself to be in general a more contented and deeply happy man than most of those whom I daily meet & know.

And now just one word more about Emerson, whose latest & best memoir I trust has reached you before this.

I do not suppose myself to be acquainted with the man, and do

Not in the least aware of making him
 an idol. You see what has he
 done for me - Of course he has
 not done what Jesus does, he has
 not so revealed the Father - to me,
 nor shown me the royal-law of
 self-sacrificing love, nor the ble-
 sed gospel of the Prince of God.

Nevertheless what he has done
 for me has been of such in-
 estimable benefit to me, and,
 so far as I am able to see, of
 benefit only, that I feel deeply
 grateful to God, for his favor
 to me through the instrumentality
 of this man. It is easy to tell
 some features of the good I thus
 received. Other writers might
 have ~~done~~ done me the same or
^{greater} ~~more~~ good, but as it came to
 pass this was the writer whom
 I read at the very time when

I most needed some of the help
derived from him.

I. No other writer ever acted upon
my mind so much in the way
of a mental reagent or
stimulant of thought, or ever
seemed to give me so much to
think about. He aroused my
mind to a degree of intense
activity, yet in directions of
the most important & healthful
thought. I never felt commit-
ted to him as an authoritative
guide, & never approved of many
of his statements, but he
made me think as no other
man ever did. All this
occurred first before I knew
anything of the man's career,
or of his influence upon other
minds.

II. He first & for all time liberated

me from ~~any church or creed~~
~~and~~ the authority of every church
and man in forming my religious
views. The first sentence of his
first book was a declaration
of independence for me - for you.
I can never thank God enough,
making me for the first time
feel my responsibility to God
alone for my views of truth.

III. He not only thus got me rid of
the bondage of mere tradition
& education, but greatly inten-
sified my desire to know for
myself what truth really was
& to give the most fair, impartial
& complete consideration in my
power to those subjects that
most intimately concern my life
& duty. For the first time from
reading it I began to long to
know what indeed truth was.

-the whole truth & nothing but the
truth.

IV Without at all inclining me
- to adopt the semi pantheism &
fatalism apparent in some of his
& statements, he did give me
proactive views of a conception
of Nature, Man, & God that were
not only wholly new to me but
^{these} immensely influenced all my after
studies in directions of great interest
& value to me. The conceptions
that interested me most are only
such as now seem to me to be
strictly & thoroughly Biblical,
and an integral part of
Theology, and such as I have
often seen expressed in your own
writings. But they came to
me first from Emerson, and in
- the most impressive way. It was
^{only} long afterward that I discovered

How their coincidence could add
antiquity in good Theology.

If I did not learn from Emerson
to know God's forgiving mercy it
was yet no small thing to learn
from him God's essential omnipres-
ence and unmanent activity in
both Nature & man. to see from
this how near man is to God &
how accessible God is to man.

From Emerson I also got my
~~the~~ first thought of God as a
being whose every attribute was
a perfection, and who was to
be loved not for my own sake
that I might be saved, but
for his own sake because he is
infinitely lovely, beautiful in
himself, infinitely attractive, & fas-
cinating after one fair glimpse is
had. For the first time in life
the thought of God attracted me.

Before that it had repelled me.
From that time I began to pray more
simply, more earnestly & persistently.
And tho' the Bible was still with-
some reading I longed to know
God.

Other particular lesson. I got
from Emerson of the greatest value
that has made a part of all
my thinking. Lessons that I find
now in many Xⁿ writers but
nowhere ~~except~~ ^{unless} in ^{the} Bible itself
none strikingly, impressively
stated or illustrated than in Emerson.
Such as the real problem of Philas-
ophy "for all that exists condi-
tionally to find a ground the
conditioned & absolute" -

That "Every natural fact is the
symbol of some spiritual fact" &
"the use of natural history is to
give us aid in supernatural history"
The Unity of Nature, the evidence

that the Moral law pervades the whole
 of Nature showing the Moral character
 of Nature's Source: and many other
 things since you taught me. I
 suppose I was not a Xu at all,
 tho' I feel very loath to judge
 him. I have no doubt men may
 be Xu with very defective views
 of doctrine. I am not sure that
 a man rejects X because he does
 not acknowledge him in such terms
 as I or my friends w'd use.

If he were not a Xu his life
 furnishes the most perplexing
 problem to the orthodox theologian
 of any age but that of X I
 know any thing of. He appeared
 - to bear all the fruits of the Spirit -
 "Love, joy, peace, long-suffering
 kindness, goodness, faithfulness,
 meekness, temperance." Not only
 admired but very affectionately

beloved by all who knew him well, by all his townspeople heretics & orthodox alike. A man who was always on the right side in every public question and seemed to delight in doing all that he knew how to do to help his neighbors & fellow men. Who showed no vanity, and who ~~did~~ if he lived for his own glory concealed this motive far more successfully than any other man I ever heard of. But I suppose you could see thro him. And see the devil in him quite plainly.

I do no reading but the most hurried sort, for my head does not allow it. My greatest trial is the ^{pleas} difficulty I have in reading even the Bible. For 2 yrs before coming to Northfield I read it with intense attention & interest & then learned to love it only to find myself practically debarred from its further study.

I rarely write any letters but the
 shortest & most necessary. I have
 once in a while I write a few lines
 at a time in a notebook to help clear
 my own mind upon some topic, and
^{this} will account for the what you may
 see of mine printed in Dr Gordon's
 "Waleth word". I feel myself lamenta-
 bly blind - to some fundamental aspects
 of the truth, so blind that I could
 not pass a good orthodox examina-
 tion for admission to any Church-
 they meeting with a Church year-
 ago was a farce - for I certainly
 was not there. However it may
 be now. If so now it is so
 because I love God's work, his people,
 his work, his Kingdom, and I do know
 that I love him - ~~not~~ I love my
 fellow men - not because I have
 any proper sense of the meaning
 of some important first doctrines.

Trinity & Atonement - to me are
doctrines only. I fully believe in
the Atonement as a propitiation, tho'
I cannot feel its meaning & force.
The Trinity may be so or not. I
am not sure. If so I wish to know
& believe it. I have no objection to
the doctrine except that it means no-
thing to me. Jesus as God I know
only as a doctrine, but the God who is
revealed in Jesus I know better than
any earthly friend. He is to me Creator
Father, ~~Dearest~~ Precious, nearest
Friend, the very Element of Strength
of my life my Portion for ever, bet-
ter himself than all his gifts, and
the sufficient Compensation for the
loss of all besides. In him alone I
confide, to him alone I trust my
Days & my Destinies. Let him do with
me as seemeth good in his sight, only
give me a wholly "Willing & Obedient"
heart & the best possible knowledge of
himself. ^{As for years I have daily asked God}
blessing upon you May you sometimes
remember me in my great need. Truly yours
Henry W. Rankin.

P.S. Jan 16.

Can you bear a little more?

You may like to know that
Mr Emerson's wife & daughter are quite
conservative Unitarians, ~~not~~ who
have ^{never} wholly agreed to his views.
In all the town of Concord there
is no family more actively engaged
in every good work of kindness
& mercy, caring for the poor and
sick, helping children, and actively
promoting every public interest. They
have always been alive to the interests
of their church organization as well
as to the more general interests of
the town. They show nothing but
kindness to the members of the
Evangelical Church in town, Miss
Ellen Emerson has for years con-
ducted a Bible class in her
own church, and they are so
uniformly and persistently good
to every body that a year ago
they are now more deeply

beloved. The death of Mr. T. came like a deep personal bereavement to the whole town - yet he had lived there most of his life and his townsmen were pretty well acquainted with him. His intellect displayed was far from being a mere tribute of admiration to his genius. The common people loved him many of whom knew nothing of his genius or his books. I know these things not only from universal report but from an earnest Quaker woman who is an old resident of Concord and ^{personally} acquainted with the Emerson family, who is not a Unitarian. The Bible is the book most read in Mr. Emerson's house. This was his own testimony before his death. There is no place to the wicked. But I do hope

was one of unrippled serenity and of good will to others even through years, ~~at~~ first, of misrepresentation and abuse. He was always alone in his theological position. When his career as an author began, & before that, so that he was without the sympathy of the Church & many good friends among whom he had been bred up. ~~and~~ He was abominably spoken of by many of the most orthodox X's in the land who are supposed to speak the truth in love. Witness for a specimen of much the famous article on Transcendentalism in the old Princeton Review 40 years or more ago. But all this you will yourself be a member. But when did he ever answer back or show to his contemners the first trace of anger

or ill-will. Many a kind word
he has been known to speak of
those who despised & hated him.

All I ask for him is bare justice.
He is no authority of mine and
no god to me at all. I do not
for an instant submit my judge-
ment to him & never did. His help
to me has come only in the way
of suggestion & stimulus, the most
he himself ever hoped to do for
others as a teacher, & the most
that any other teacher has ever
done for me, excepting Christ.

There are those whose creed seems
to be that God is one God & R. W. D.
is his Prophet. This is not my
creed. In the Bible I find my
only rule of faith & practice.
The only authority to which my
judgement in religious matters must
& does willingly submit.

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To know the whole truth & do
the whole truth as it is in Jesus
Christ is the summit of my ambi-
tion. I long to see Jesus Christ
face to face as I long for no
other face. I believe in his
speedy coming back to earth,
& I delight in the prospect.

One thing I have learned in North
field, to heartily pray every day
Come Lord Jesus Come quickly.

One night eleven ^{or 8} years ago I
dreamed that I saw him. I
had the most vivid impres-
sion of meeting him. I was in
Jerusalem following in the crowd
in which was the woman with
the issue. I saw him. He looked
at me with compassion. I long-
ed to be healed also that I
might declare his name openly
& love, & live in his efficient
service for my fellow men.

I saw in his face that he was not unwilling to heal, but that I was not yet quite ready in my "obedience of faith" I knew that I loved him & that he knew it. I was nothing but a miserable sinner, but I looked in his face & lived. I knew that he was mine & I was his, he in whom alone I saw the character, the wisdom, the love & the power of God, the makes the thought of God precious to me, tho' he has never given me to feel that in the strict sense of the words he is God himself. I woke up from that dream in a dripping perspiration, as if I had verily been bro't under the power of a supernatural presence. But my heart was full of peace ^{hope} & light &

sweetness. In my self I saw nothing but sin, in him nothing but mercy, sin God my Saviour indeed. In a week again it seemed as if the spell of the presence was upon me, & I have never wholly lost the impression of the dream. If I doubt honor Jesus Christ as I ought it is not because I don't want to. Let him take possession of me, and teach me to think exactly what he likes. If I can thank God with deep gratitude for the human instruments whom he has used to teach me, & make truth precious to me, how much more do I thank him for the revelation of himself ^{to me} that he makes in the well beloved Son. O that I knew him better. I suppose that the real significance or force of the Trinity & alone

ments are ~~that~~ had only from an in-
trinsic revelation. I see some
Scriptural & ^{some} rational ground for
the common view of these doctrines.

I can see that God's nature demands
an eternally ^{Equal &} adequate object of love,
and that expiation by self-sacrifice
must condition forgiveness of sin.
Yet these doctrines are largely ab-
stractions to me. I do not feel
their truth. Other aspects of truth
I both see & feel.

I see God shining through Jesus
as thro' a transparent medium &
& this is all I understand of the 2nd
person of the Trinity. I see that
God is a Spirit in omnipresent
contact with his works & creatures
and in practically active contact
according to faith. This is all I
can understand of the 3rd person.

As to the atonement I see rationally
the expiation, but I only feel what

is called "the moral influence" of
 his self sacrifice. Many hymns &
 Bible statements convey no regarding
 the cross & the blood convey no proper
 meaning or force to my mind.
 I only wish they did. I do not
 get my peace from any experimen-
 tal view of the Atonement as applied
 to myself. Yet God makes himself
 & his mercy often deeply felt by me.
 He is ^{to me the} most real being in the Universe.
 Besides him all other beings are as
 shadows. Nothing else seems so
 real to me as God. He is to me
 his own best evidence of his existence
 & his love. But I had no direct
 experimental evidence until after
 the historical & philosophical eviden-
 ces had deeply convinced me, &
 I was led to act upon the faith
 that God is & is the rewarder of those
 who diligently seek him. Acting
 upon the faith I gained the desired

or experience of it - & in the degree
now always of this believing act.
I have no fears for the future &
no cares nor anxiety for the pres-
ent but that I may attain to all
the knowledge of God that I need
that I may know his will & do it.
& that I may be spared & strengthened
~~at~~ ~~and~~ to make known God to
other hearts, that I may wholly
cease grieving him. The knowl-
edge of God this is indeed eternal life,
& I most deeply feel that men
are perishing only for lack of this
knowledge. The world is rich
for lack of God - this only. I have
been rich & blind only from a
failure to apprehend as I
might what is in him. Yet
what little I know of him sweetens
every pain & loss that I have
suffered, & the pain & loss have

been great. I have cause to thank
God for Emerson, who is not an
idol to me. I have infinitely
greater cause to thank God for
the gift of his Son, who is to me
the image of the invisible God. &
I also begin to thank God for de-
livering me from depending ~~on~~
any man or any man for
any help to my soul, and driving
me to hope in the living God
alone. He must, surely he will
take away yet all the blindness
& perverseness that still remain
in me. Let him destroy if he will
every other hope & confidence if he
will only fill ^{me} with all the fulness
with himself. Yet I want to live
to prove my unfeigned love to
my fellow men looking for nothing
again. Thanking God also for
all your kindness & help to me

for I certainly have better under-
stood the Bible in some important
points through you. I am ever

Truly yours

Henry W. Rankin

I think of Marcus Aurelius precisely as
you do - having read with full
agreement your past editorials
on him. Perhaps you will see
through me, don't call as you do
Hiero' Emerson & Aurelius "blind
me only a deluded soul, having read-
ly no part in it at all. It is you
think - then bring me the name, & as
you love your fellow men, never give
over his prayer in thy behalf
I shall perfectly prevail. I shall
not cease to pray for you.

Wt Emerson Map ✓
May 24 - 1902

Dear Mr Speer,

I have found ~~my~~ ^{of his} letters
from Geo Bowen addressed
to myself, & one to Dr. Shuman;
in a few days I shall send
them on to you. For the most
part they are strictly person-
al letters, written to meet
the religious needs of his
correspondents - so far as
these needs were apprehended
in my own case, in one
or two minor matters, Mr
Bowen did not quite un-
derstand ~~my~~ ^{my} attitude, as in
my view of Emerson, to whose
writings I am peculiarly
indebted, though Mrs. Corn-
wittes took in in the man-
ner Mr Bowen seemed to
think.

My letters to him were largely intended to provoke some editorial comment on the questions proposed, & the books I sent him ^{were} to provoke reviews in the Guardian so that many others might share with me in the benefits of his answers. In this purpose I was successful, besides being privileged to receive his more direct & personal response. ~~But~~ In the letters you will find his most characteristic views effectively expressed in his exquisite Chirography. You are welcome to copy & use at your discretion such

portions of the letters as you may like to use, returning the originals to me. You will note what he says of the romance called The Pupil of Raphael, of which ~~there~~ I possess a copy given me by his sister. He had taken no copy of the book to India; and did not see it again after leaving this country until he saw the copy that I forwarded for his rereading - wishing to secure his final view of it. He read & duly returned it.

[A second romance was ready for publication at the time of his con-

version, which he regarded
as far better work than
his first; & on it had
placed great hope as the
people beginning of a literary
career. Dr. Hickman told
me that he saw Bowca
~~not~~ having up the sheets of
that ~~has~~ day by day for
shaving paper until it was
gone - his only copy of a
production in which he had
concentrated & expressed
all the thinking & ambition
of his previous life.

The Bombay ^{Graced} Book Society
should be able to furnish you
with all of Bowca's Sepa-
rate publications.

Seaside Discussions
Hiding Miracles of Prophecy
Letters to Roman Catholics
Life of Mohammed &c

But I can loan you copies
if these are out of print.
The Edinburgh publisher
told Dr Atterbury ^{some} years
ago that he would gladly
reissue a new edition of
the ³ vols he had published
provided he could secure ~~from~~
for them an adequate
Introduction — I tried
thru Dr Atterbury to get
this from Dr Cuyler —
who could not comply.
But Dr Cuyler is a man
who has read Bowen, &
estimated him at his
true level; often in former
years referring to Bowen
in his newspaper articles.
Try to talk with Cuyler.
I see that Wm Taylor

Has just died, a ^{great} loss
in this matter to you.
So soon as I get back
to Brooklyn I shall
ask you to return my
MS chapters on Dr
McCarter. But I
do not want to revise
them till you have
read them.

The Evangelist this
week has the sketch
of Carter - a mere
skeleton of outward
events. The Observer
this week, or soon,
will have Dr Murray's
article followed by
mine later.

Dr Martin is in N. York, &
wishes me to publish
my father's journals which
he will introduce. But
all I would like to
have publ'd now ~~is~~
~~his~~ ^{the} record of events
connected with the rebel
Occupation of Annapolis.
Perhaps I may put that
MS in Dr Martin's
hands, for he is eager
to have it used, & ready
to aid in its issue.

Very truly yours

Henry W Rawlin

H. W. Rankin & Son at Boston

March 1, 1888

W. K. L. Green
156 Fifth Ave

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was a few hearts to whom your brilliant
peculiar Experience, Career and instruction
appeal with singular interest & power.
I trust he had at least one ~~one~~ friend
well fitted and ready to go about imme-
diately the preparation of such a biography
and Edition of his writings as shall ad-
equately preserve & extend his memory & influ-
ence in the Christian Church to the very last
day of this Dispensation. How well I would
love to undertake such a work had I
the health and wisdom for it. But
surely there must be some one who can
do it. I was glad to see the portrait
recently published in the London Christian
It is only a few weeks since my sister
& her husband reached Bombay, where
they had the pleasure of meeting Mr Bowen

I am so glad they saw him before it was too late, even tho' so briefly. The last word I had from him was dated on the 9th of last December, & reached me on the 9th of January. His infinite God is the very dwelling place and home of all who love him. So we and those who have gone before us from this earth are made & kept forever near each other by him who is the common center thereof, and life & light of each, and by him shall we all soon be brought together again in more blessed & intimate companionship than we ever have enjoyed hitherto. May he continually sustain & bless & comfort you and your sorrowing sister, and gently guide you by his counsel every day. I should be most happy to know all that can be known of your brother's last days in Bombay, now that his grand Commencement day has come.

Very truly yours

Henry W. Rankin.

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Northfield Seminary,

NORTHFIELD, MASS.

1 March 1888

Miss Harriet S. Bowen

My dear Friend

I grieve with you & your sister at this great loss. Your brother has finished his forty years' reign, and gone to abide with the King of kings, the day of the manifestation of the Son of God - a day that I believe to be near. It is eight years since I began to become acquainted with him in his writings, and to rate him among the very highest interpreters of truth & life who have ever lived. He was one of those whose intrinsic greatness ~~was~~ ^{is} far greater than that of many whose greatness is more apparent to the world. But I also think that the influence he leaves behind him is likely from this time to become much more

Extended than that he expected during his life
among us. I was pleased last summer
to find from a daughter of Andrew Bowen
that your brother's name was a household
word in her father's family, and that
his books are read & loved by many in Scot-
land. I had the pleasure of telling Henry Drum-
mond what I knew about him, & to find
that he also had become already much
interested in Mr Bowen by reading his books.
Mr Bowen has been extremely kind to me
in replying to my occasional letters, when
ever I have written, and sending me always
strengthening words. I cannot help feeling
better acquainted with him than I do with
most of the friends whom I have most
often seen. I felt also that he was my friend,
and a friend of the rarest value. I think
I have known ^{no other} a man since my own father's death
years ago, with whom I should have felt so
free to open my whole heart. I did long
to see him before he should be taken from
us, and kept hoping that this might even
yet come about. I am sure there are

In Boston, Dec 30, '02

DEC 30 1902

MR. SPEER.

George Bowen.

In the entire history of missions no man can be named who exemplifies a more perfect combination of character and culture than George Bowen; or who more completely reproduces under modern conditions of life and thought, ^{that are} highly pronounced, the apostolic experience of truth and ideal of life. ~~Others~~ Some particular aspects of Christian experience appear in larger relief in some other persons; but no one has shown an experience more symmetrical and complete. Perhaps as nearly parallel an instance as exists is that of Catherine Adorna, Saint of Genoa; than whom the Church of Rome can

Show no Christian character more
~~evangelical~~ lofty, evangelical,
 symmetrical and sane. But in
 George Bowen may be found all that
 is best in her experience, and in that
 of Augustine, Bernard, ^T~~F~~auler, Lu-
 ther, Boehme, Hermann, ^Fevelox,
 Bunyan, A. Cleine, Mrs. Jonathan Ed-
 wards, Brainard ^{and} J. B. Taylor.

Bowen was not only converted ~~from~~
 to Christ from pronounced infidelity,
 and an intensely worldly life; but as
 well as any modern ever did he
 understood the whole meaning of
 Pentecost. Of all that is said best
 in J. C. Shairp's "Culture and Religion"
 Bowen supplies a luminous example;
 as also of all that is best in the
 books of Law and Murray and Meyer;
 while his own books on the ~~and~~ Chris-
 tian life are religious ^{classics} of the first qual-
 ity, unsurpassed ^{in many ways} in the literature of
 Christianity. ~~in any way~~. The les-
 son of his life is peculiarly pertinent

if not uniquely so, to this very hour of
 history and thought.

Dr. McCuttee.

The outward functions and uses of the
 foreign missionary were never more
 completely and effectively combined
 in any one man than they were in
 Dr. McCuttee. Never ~~more fully~~
~~epitomized~~ in the career of ~~any~~^{one}
 man ~~than in~~ has the whole business
 of foreign missions in the evangel-
 ization and renovation of the pagan
 world been more admirably epit-
 omized than it was in his career.
 Dr. James Dennis writes^{me} that he is
 "looking for data bearing upon the
 service which missionaries
 have rendered in the development
 of the national life of Eastern
 Peoples". He will not find
 one missionary in the entire

roll, from the beginning, who better illustrates this service than did Dr. McFarlee. The wide range of sociological issues proceeding from the missionary motive and ideal may be studied to rare advantage in his life; and those who think that he changed his motives with his outward work never rightly knew the man.

Not every missionary can do all those things that were well done by him; but all those things have been done by missionaries from the beginning of the enterprise.

Nor does any other ~~enterprise~~ human enterprise exhibit or produce so many men of this kind, so large a proportion of many-sided men, ready with the ^{aims} ~~motives~~ to meet every exigency in the effort to uplift a needy ^{alien} race, and exemplify the benefits of the Christian faith. Among those who are called makers

of history no men have more right to be included than the pioneer missionaries of the Christian Church; and such a pioneer was Dr. Mc Cartee in an eminent degree.

In China it was quite commonly admitted that no foreigner in that country had been known who surpassed him in natural endowments. But it was sometimes truly said that he missed the unique preëminence within his reach in some one line by doing so many different things. If only he had been content, say some of his friends, to do this or that and leave the rest undone, he might conspicuously have surpassed all others in his work. But eminence never was his aim, and the kind of eminence he did attain was never of his seeking.

that he did not lack persistence in
 one direction of effort is plain from
 the fact ^{that} during ~~his entire~~ ^{his} all of his 28 years
 in China, ^{his} medical practice was incessant,
 unmerited and wide reaching.
 All else that he accomplished there
 was subsidiary to this labor, while
 this and every other work was subsid-
 iary to evangelistic ends. When he felt
 compelled to abandon this professional
 work by ^{what} seemed to him an unques-
 tionable Providence, it was the deepest
 trial of his public life; but it only brought
 him into other fields of equal usefulness.
 It is given to some men to do more
 continuous work in a few lines, and
 to others it is equally given to do a wider
 range of work, that is less contin-
 uous, ^{in many lines.} In the enterprise of mis-
 sions both kinds of men are equally
 required, and both may be govern-
 ed by the same unchanging Christian

aims. There was an obvious Providence
 in the opening and closing of doors for
 his manifold usefulness ~~and~~ A proper
 acquaintance with the reasons for the
 changes in his life shows a plainly
 providential necessity for them, congruous
 with his conditions of health, his natural
 aptitudes, and the incessant demands
 from every quarter for his aid. He
 was urged here and there, but his con-
 science was his own; and he lived
 with a controlling sense of responsibility,
 "as ever in the great Taskmaster's eye".
 His life was so widely distributed in
 time and place that none of his friends
 saw more than a part of the man.
 But those who saw him most were
 those who placed the highest value on his
 character, ability and work. He was a
 man who would bear knowing well.

Within the limits of my strength I have
 spared no pains, and left no stone

returned to get at the facts of Dr. Mc
 Cartee's career; and to see his life
 in its entirety, unity, proportion and
 perspective. Many witnesses have
 been summoned, and the testi-
 mony derived from public and pri-
 vate sources has been carefully com-
 pared. Each separate testimony
 is fragmentary, and sometimes
 at fault. But it is remarkable
 how the testimonies correct each
 other, and supplement each other's
 lack. With these must be included
 the evidence furnished by his im-
 mediate family, and ~~to~~ his personal
 records.

Every man has friends by whom
 he is in part misunderstood, and
 friends who think they know his duty
 better than he does himself. So Dr
 McCartee had. But no man could
 wish a larger measure of confidence

than he received from those whom
 he directly served, or by whom he
 was employed; while the tributes of
 his more immediate associates
 show the exceptional place he
 held in their admiration and
 affection. I am far from think-
 ing that I can set forth his life as
 well as it ~~ought to~~ ^{might} be done. I can
 but do my best under previous limi-
 tations of health; yet if I am permitted
 to complete this task those who think
 lightly of Dr de Carlee will have to
 reckon with me. And I am
 very sure that if his story should be
~~adequately~~ ^{adequately} told it would prove peculiarly
 pertinent to the present day dispute
 regarding the missionary's function,
 and the total value of the missionary
 enterprise. so well epitomized ⁱⁿ ~~by~~ ^{his} ~~career.~~ ^{career.}

H. W. R.
 Dec 30 - 1902.

119 Macaull - Brooklyn V
Dec 23 - 1902

My Dear Mr Speer

I have sent you the Bowen material that I had with me, to keep till I call for it. If I never call for it - then you are to keep it permanently. But I have a cousin living in Peekskill who spends half the year doing editorial work on the Congregationalist. He has always been deeply interested in Bowen & is admirably fitted to write upon him. He would never undertake the biography, but might write, or draft him to, an exceptionally fine Introduction for a new edition of Bowen's books - such as ought to be prepared. He is hampered by much

indifferent health, and gave
up his pastorate on account
of growing deafness. But he
is a rare man, well
worth your knowing and
helping if you ever have
a chance. His worth
a hundred fold in knowledge,
in literary scope & ~~skill~~,
in scientific information,
in patience and goodness
& gentleness & ~~kindness~~
- to say nothing of his
very large & worldly wisdom.

You may be able to help
him, & he also to help you,
in this rather matter.

I hope you will write
a full and comprehensive
adequate biography of
Bowen; but I want my
Cousin to have full
access to all the material

you have from me, and
every persuasion to ex-
amine it & prepare an
Essay or Bowen for an
Introduction to a new ed-
ition. The Edinburgh
publisher wanted such an
introduction very much
some few years ago, and
it is not too late to prepare
it yet. Several more
vols of great merit could
easily be made up from
the editorials. ^{in the Guardian.} My cousin's
name is Rev Isaac O. Ran-
kin - He has an admirable
wife who writes for several
papers very fluently; and
they have three very interesting
children - a boy at Yale,
& one at home, & a lovely
girl of 17.

[There was never such a
paper as the Guardian under
Bowen's hand - No great

interest was unrepresented in
that journal. Its political influ-
ence was strong, of the very ^{best}
kind in India. Its selections
& discussions showed the
extraordinary range & quality
of the editor's mind ~~in every~~
~~field~~ - While everything
was viewed in the light of
the highest criteria, and with
such a threefold knowledge of
the Philosophical, Historical
& Experimental, ~~as in~~ ^{as in} its
combination, never was sur-
passed - so I believe.

The kind of ^{personal} contact ~~with~~ ^{with}
representatives of all religions
^{which he ab} possessed by Bowen made him
an Expert, if there ever was
one, in Comparative Religion.
His conclusions are shared
by every great missionary
scholar who ever lived in
India, China or elsewhere
- Duff, Cary, ^{Kellogg} Legg, Williams,
Martin, Mc Cartie & all the
rest. But these conclusions

are set at naught by the Con-
 fident ~~exponents~~ exponents of
 our modern thought, who have
 nothing but a superficial
 acquaintance - ~~with~~ knowledge
 great their erudition - with
 the Bible, or the pagans, or
 even their own souls. But
 they are preparing the way
 for a general apostasy
 from the faith once deliv-
 ered to the saints - our
justice. Bowen - like Swartz -
 was also an example of the polit-
 ical value of the missionary. He
 held the confidence of all parties ex-
 cept parties to wrong, and he was known
 to understand intimately the senti-
 ments of the natives. He also was
persona grata with the best foreign families
 - officials - This, at least, is the
 impression I have gathered from con-
 versations with several persons
 who knew him; also, I think, from
 some of the tributes after his death.

I cannot recall in detail all the sources of my information.

You might read my several statements to Dr Atterbury to learn if he approves or can corroborate them. I think that the Scotch Introduction to his Meditations speaks of his official relations. Mr Robinson would doubtless know of ~~these~~ matters, and he may know of surviving friends of Bowen in India, of long standing and well informed, with whom you might open communication, as I have done in the case of Dr McCarlee. My brother in law, Mr Davies, may know of those who can help you. The political value of the missionary may often be summed up in his common function of Interpreter - but Interpreters raised to the power - such as that mentioned in Elihu's address to Job. Think of Livingstone interpreting England to Africa & Africa

to England! What if all interpreters were like him!

Robt & John Morrison, Gutzlaff & Medhurst interpreting England to China & China to England;

Bridgman, ~~Howe~~ Parker, Mrs Martin, McCarlee interpreting China to America & America to China - interpreting each at its west & east to the other & holding in themselves & promoting between countries confidence, conciliation and some measure of fraternity. Not only as indispensable linguists, but always as confidential & trusted advisers in the most important matters, without whose agency nothing could issue but mis-understanding & strife. ~~Not~~ only is the missionary is often the real & principal agent of negotiations, while another man bears the till; and

moulds the impression made,
he supplies a great part of the
facts & the wisdom called for
in each exigency; not only
this, but he often initiates mea-
sures, of the utmost importance,
which without him would not
be considered. ~~And also~~ He
supplies the intelligence by which
the political parties find possible
a rapprochement; & above all
he exemplifies that good faith
with all parties concerned, on
which alone treaties, conferences,
conventions ever can stand -
he is without duplicity while
he shows the best diplomacy, &
he combines the utmost loyalty
to his own government with the
ardent purpose to promote the
welfare of the people among
whom he lives. He interprets
man to man, country to country
& heaven to earth; while he shows
that whether in earth or heaven
the justification of any moral being

or party is contingent on the observance of good faith; without which moral, social & political alienation must ensue. Thus he proves that his theology is in accordance with the nature of things, & the whole order of the moral universe.

Such an influence ~~such an influence~~ ^{means} was to Mr. Carter all his life; and such George Bowen too. Neither England nor America had ever begun to appreciate their obligations to the political value of their missionaries; altho' a long roll may be called of individual plenipotentiaries & other officers who have most cordially acknowledged their absolute dependence on the good offices & influence of the missionaries for all the best results of their labors and conventions with the natives of these Eastern lands.

(Please tell me if Miller
has been made Secretary
of Legation in Tokyo.)

But Bowen's political value
was not only thus in his
direct & personal offices;
his personal advice being
often sought; but also through
his periodical, which both
summed up all important
news ~~that~~ ^{and} contained the
most weighty discussion of
public measures, international
relations, & those between
the British Government and
all classes of the India natives.
~~But~~ Bowen was not less a
missionary for this political
work - but all the more
one, he believed with John
Milton that "there are no poli-
tics like those which the
Scriptures teach", and he taught

exemplified in India the
Politics of the Hebrew prophets,
~~St Paul~~ ^{of St Paul},
The missionary is the heart
of all the best things in our
outward state, no less than
the means of the largest in-
ward good. He not only preaches
the Gospel, but teaches men to ob-
serve all things that Christ has
Commanded. And he teaches not
only by precept; he exemplifies
these teachings in the common
affairs & common relations of
life.

The man who last had in hand
these Guardians was St James
- but this was only in the last
week before he went abroad.
His ill health hindered his
using the Bowen Reminiscences
as he otherwise would have
done. I have not yet attempt-
ed to read his book consecutively
through, but incline to think
that St James is the most hope-

ful mediator between modern
science and old theology. He is
accepted by some with an effe-
ctive satisfaction that betrays little
understanding of theology; & by
others with a criticism that
fails to appreciate the better im-
plications and admissions of
his work. Those who would
understand how James, and his
interest in Religious psychology,
must go back to his father;
& read the Literary Remains or
some of other books left by
Henry James Sr., whose own re-
ligious experience and conclusions
are ~~as~~ original and sugges-
tive ~~as~~ beyond most, and
worthy of close scrutiny.
Mr James has much of the best
qualities and temper of his father
and is immensely different from
H. James Jr.

Very truly yrs

Henry W^m Rankin

One thing more of Bowen - he became a thorough
theologian in theology - several times I plat-
ed as the best exponent of the
views of John Wesley views that himself held.

3 copies as usual

From Mr. Rankin Dec 23, 1902

(Bachet)

From Mr. Rankin. Dec 30, 1902.

(Bachet)

White paper

RECEIVED
OCT 28 1903

119 Macoust, Ark La

Oct 27 - 1903

My dear Mr Speer - There is
 one matter of a singular in-
 terest ~~that~~ connected with
 George Bowen's life of which
 Dr. Atterbury, alone is fully
 cognizant. I cannot re-
 member having mentioned
 it to you, but while the op-
 portunity lasts it is worth
 your looking up. Geo Bowen
 had a younger brother Frank
 who was his moral anti-
 pade. He became a freebooter
~~and a~~ & Captain of a
 slave on the high seas; and
 was the lifelong sorrow of his
 sisters & brother George. To
 the last George continually
 prayed for him, and believed
 that ultimately Frank would
 be converted. I believe it
 is very doubtful whether this
 ever occurred. Frank however

George spent his last days, I think, with the two sisters as a worn-out sailor, after a long life of rascalties, adventures & hardships escaped.

As a foil to his brother, a profound contrast, and a study in the ways of Providence, I think you may find it interesting to learn all you can of ~~the career of~~ the younger brother's career. Occasional allusions to him occur in Bowen's Reminiscences, to which our Dr. W. W. Atterbury can give you the key. Take a note book with you, & put down all you can gather from his lips, or else persuade him to write out for you all that he knows of Frank Bowen.

See also the story of Saml. Conscience, as told by Mrs. Garbell in the Churches of some time ago.

In this same way I think a profitable comparison may be made in the lives of J. D. Pryor & Aaron Burr - or "Colonel I wrote the other day". The fact that these names were frequently mentioned together in the Seventies at Princeton and that the two men afford such exceptional features of resemblance and contrast, would add point and life to any study of either one. In both cases that of Bowen & of Pryor you have the material for a Rembrandt picture in which the nearly all the contrast is made by the different attitudes & lower towards the Christian faith.

Yours truly,

Henry Wm Parker

Aside from this I don't think any man's life offered to the world could be studied by you with greater advantage to your work among the plants than that of Aaron Burr regarding whom perhaps some of the best sources of information still exist in Princeton.

Anglo-Indian Evangelisation Society.

(ESTABLISHED IN 1870.)

For the maintenance of an inter-denominational itinerant evangelisation among the widely scattered groups of Europeans and Eurasians in India, more or less destitute of Gospel ordinances, at Railway Stations, on Tea and Coffee Estates; &c.

And the appointment occasionally of gifted Evangelists to visit the chief centres of population and influence, bringing the Gospel to bear, apart from denominational distinctions, on all the Churches and Missions, and on the educated English-speaking Indians.

From REV. ISAAC F. ROW.

Jubbulpore
India -

28 Jan 1904

Dear Sir,

Several months ago I recd. a letter from you re the late George Bowen, which I failed to answer at the time, & for which I beg you to excuse me -

My object in now writing is to inform you that James Morris Esq Civil Engineer of Bombay, will probably arrive in New York early in April, & will be going as a delegate to Los Angeles for the General

Conference of the M. S. Church,
and it will be well if you
can meet him, ~~and~~ as I
know of no person who can
give you such full and
accurate information
about the late Mr. Morris's
Indian career as he can.

Mr. Morris's present
address is

20 St. Stephen's Square
Baywater
London.

Before proceeding to Los
Angeles he will probably
go from New York to
Cambridge, Mass., to spend
a few days with my
family - His address
there will be

C. Morris, Esq., S. Row
620 Mason Ave
Cambridge, Mass.

[My wife, as Miss Emily
Miles, of Bombay, was very

intimately acquainted with
Mr. Morris, and was for some
years one of his pupils.

I myself knew him
well, and was for a time
associated with him in the
M. S. Mission in Bombay -
being whilst I greatly esteemed
for his personal life and
conversation, I think it
would be a mistake to hold
up his missionary life and
work as an example to be
followed by others - I came
to India in 1876, and have
been for many years engaged in
evangelistic work in connection
with an inter-denominational
body. I have travelled very
widely, and had unusual
opportunities of seeing almost
every phase of missionary work,
as carried on by representatives
of the many churches existing
here, and my conviction is
very strong that, in the main, the
best and most enduring work
here is that which is being

done by those who are
laboring in connection
with long established and
well directed missionary
societies - The most pressing
need in this great harvest
field is more laborers -
hundreds and thousands are
wanted without delay -

It is most painful to me as
I travel from place to place,
to see how cruelly under-
manned this great mission
field is, and how many of
the devoted laborers here
(male & female) are
breaking down through
sheer overwork -

I hope you will not have
completed your sketch of
Mr. Torrey's life, before you have
had an opportunity of conferring
with Mr. W. W. - It will be well
also if you can consult with
Rev. J. B. Robinson D.D. of Calcutta.

He also is a delegate to the
Conf. at Los Angeles & will be
leaving for New York next month.
We can be heard of at 150 Fifth
Ave (Methodist Mission Room,
yours truly Isaac P. Row

119 Macoa St. Brooklyn, N.Y. V
Dec 21 - 1902

~~My dear Mr. Speer~~

Yours with enclosures just rec^d, and the latter I will re-
turn soon, if you want them.
I will either send or bring you
in a few days Bowen's Ro-
mance, his little Life of Moham-
med, & such of his tracts as
I have here. I am sorry that
some others are nailed up in
North's'd, and I cannot get at
them at present; also a little
volume called Seaside Dis-
cussions. The last is his
own report of open air discus-
sions that were held during
several weeks between a famous
pundit who was scoring Chris-
tianity, and himself with ano-
ther missionary. It largely
question and answer. Im-
promptu answers required on
the spot on both sides. It is
very interesting as illustrating

a method of Oriental dispute - such as Henry Martyn used to conduct with Mohammedans & others. The answers show how extremely ready the Missionaries were to meet sudden and difficult turns of controversy; and the admirable temper in which all was said. I can't remember where my copy is packed, & hope you can get one from Bombay. First of all these prints you will find advertised here & there in the Guardian.

The little Life of Mohammed is an outline drawn from Gibbon & Volney & Sale before the more exhaustive recent recent biographies had appeared. Its value however lies in the characterization & estimate ~~of~~ of Mohammed

Drawn Bowen himself, who knew the historical traditions and also had an intimate acquaintance with local opinions & day Mohammedanism in Bombay; and who to this Equity went added such a knowledge & experience of Christianity as very few Christians ever possessed - & such a knowledge of Christ.

Among the tracts are letters to Educated Hindus, & Friendly Words to Romanists. His method of approaching these parties, and all the victims & representatives of erroneous systems was equally strong and conciliatory. I suppose that no city in the world would excel Bombay in the opportunities offered to a man - young for personal contact with every kind of religion - especially as men of Bowen's make and situation. Independent for many years of any Board, he directed his own movements, with a long &

bitter experience of Unbelief in
his own history, and a rare
acquaintance with the literature
of scepticism, he possessed a
boundless sympathy ~~and accurate~~
with all misguided souls, and
an accurate understanding
of their actual state of mind.

This was also the case with
Dr^r Carter who you will be
surprised to know had become
a Kantianist during his college
days, and was not converted
until after his graduation in
medicine. Both of these men
as boys were voracious ^{Appreciative} readers,
with restless & ambitious
intellects. It was Gibbon's
1st ^{of the} Chapter that made Bowler
a deist at the age of 14, and it
is almost certain that Dr
McCartie stumbled over that very
same trap; for his father's library
was full of history, in which
he is known to have read
very extensively during all his
boyhood.

The Pupil of Raphael, publi^d in 1843, was given to me by Miss Bowen in 1884 in two ~~bound~~ paper covered vols which I had bound ~~up~~ together. The story is a first attempt, and is not presented in a style ~~a~~ ^{or} manner that would attract many readers at any time, certainly not at this time. Yet ^{was} ~~a~~ ^{was} common in its own time. I think that Bulzac furnish^d ed a good deal of its inspiration, and Bulzac a model for its method. It is ^{pedantic,} pretentious, stilted, indirect, yet passionate and thoughtful; and shows a knowledge and ability which might later have produced some notable books. That the book fell flat on the public was a part of the discipline by which the author was brought to the end of his self confidence. But ~~at~~ at the time of his conversion some ~~while~~ after this publication, he had nearly ^{or quite} completed a

second extended work of fiction which in his own judgment was a great improvement upon this in every way. My step father, Robert Dickinson, was his classmate in the Seminary and one of his two or three most intimate friends. The fathers of both men were New York merchants, and I think they had known each other before meeting in the Seminary. Both men were considerably older than other members of the class, both having spent some years in a commercial house. They were both men of wide reading, mature experience, many tastes in common, and the same spiritual aim.

My father told me he used to see Bowen using up the sheets of this second book for shaving paper, till it was gone - he having never made the least attempt to secure its publication; altho the whole ambition of his

life seemed for a time & laced upon that book.

I think the value of this earlier volume now is purely autobiographical. It exhibits the profound contrast in the author's earlier & later life, a life before & after conversion. It also helps to bring out one of the most significant facts in his own experience & in human nature, and in the divine education of man - that fact that our natural affections form ~~perhaps~~ ^{perhaps} the fulcrum of divine action upon the will of man in a large proportion of those cases in which the profoundest results of regeneration are achieved. This also is a fact with large bearings upon that analogy which the Bible from the Exodus to the Patmos visions continually presents between earthly marriage & the ideal & normal relation of the soul to God. Bowen knew the whole gamut of ~~the~~ natural affection from its grosser to its most exalted form, and was hereby prepared to understand the deep

or meaning of religion.

I had a chance to observe this matter a good deal in Northford, where for 20 years I was intimately associated with a large number of the students in the three schools, having their confidence. Pastors of long experience probably see much of it. ~~The~~ Biography illustrates it in every age. To say nothing ^{of} Augustine I incline to think it ^{is} something to do with the Conversion of Paul. I think that Jerome makes out a strong probability that Saul of Tarsus was a widower, and not a man who never was married. It was an almost unheard of thing for a man of his station and years among the Jews to go unmarried. While his letters abound in such expressions, such a treatment of the marriage relation & its spiritual parallels, as are more easily accounted for by this hypothesis. The loss of a beloved wife may have been one factor in the development of his religious zeal, and in preparing his mind for the considerations ~~attending~~ which occupied his mind between the stoning of Stephen & the Epiphany that was given him. There was probably a

large amount of preliminary preparation in his mind ~~had been~~ going on before that decisive event. Dr McCarty was engaged to be married ^{or two} the year before his conversion, when his intended died. He makes no allusion to this in his own narrative; but the circumstances of conversion which he does mention, form but the conclusion of several counseling influences, among which this bereavement must have had a very large place. Henry Martyn ~~was~~ had a love affair that profoundly influenced his religious life.

Bowen not only had this kind of experience, but he also, I believe, understood the whole gamut of human thought about as well as any man ever could. He was a proficient musician able to improvise very effectively upon a piano. He made a large study of the fine arts, and was familiar with art life. He has 10 years experience in a counting house, an ex-

handing acquaintance with modern European literature & philosophy in English, French, German, Italian, Spanish. He had several years European travel residence, including a trip to Palestine, then unusual. He had an insatiable literary ambition, and was brought to the lowest depths of self-abasement and distrust. He watched the whole process of conversion in the person whom he loved best. She before her conversion she had filled his ideal, while that event so greatly transformed her, as to show him how utterly defective all his former ideals had been. During her last 2 years there was an extraordinary knowledge shown in the order of books that he selected for his reading - an order unmistakably selected for him - each one leading him on from a lower to a higher ground in logical order, and convincing

his intellect ~~to~~ before his conversion regarding all those proximate points of faith which are presupposed by Christianity. From the traditional Christianity of his childhood he had plunged into 18th Century Deism; he had wandered restless & unsatisfied through all phases of unbelief, largely keeping the attitude now called agnostic. His deeper philosophical reading brought him, I think, to ~~the~~ pantheistic metaphysics. His increasing dissatisfaction with himself was emphasized by his father's failure in business, which cut off his supplies, and obliged his return to New York from Europe greatly against his will. His early literary projects & attempts brought him no food for self-esteem. With all his unmistakable ability and learning there was ~~a~~ an adverse fatality about his efforts, very discouraging. Then came his engagement with new inspiration

& a mind more open to a theistic
view, as often happens with
love. A worthy love inclines the
heart to be devout when every
other agency has failed.

Then came Berkeley's writings to
change his Pantheism by an easy
graduation to a Berkeleyan Theism,
but devoid of miracle.

Then came Fichte's on Immor-
tality, together with the Consider-
ations required by affection to
convince him of the survival
of the soul.

Then at her death came her
Bible which he daily read with-
out the least acceptance of its
story & claims. Until one day
when he went to the me-
morial library to get Paley's Nat-
ural Theology. By mistake the
clerk handed him Paley's Evi-
dences of G. - which he carried
home & began reading every
much against his will.

But one early passage in it
arrested his attention by a thought
which had never crossed his mind.

Assuming Theism, all nature is a divine revelation for those who have eyes to see - but at best, a very inadequate revelation of God, and of man's relations to him & man's duty & man's destiny. Now if God wished to make a more explicit revelation of his own mind of these matters, how could he do it save by some method transcending common nature, such a method in fact, as would ipso facto, belong to the category of the miraculous?

This thought carried him through the book, & brought him to his first prayer - the skeptic's prayer - O God - if there be a God - make known to me Thy will: for I know it behoves me to understand & do Thy will - then by a deliberate rational, unemotional but

irrevocable choice he accepted the claims of $\& \text{c}$ and read the Bible from that day on as a book to be believed. His "Will to Believe" had been thus prepared, and divine grace responded like a gradual dawn of morning on his soul. ~~to~~ He never knew the hour of its first approach, but only the hour when he gave up ~~it~~ his will. The rest followed like a process of nature.

Then he went in the country for a few days change, & there picked up - notice the Providence - Doddridge's Rise & Progress of Religion in the Soul.

When he entered the Seminary with all his other studies he read the Bible consecutively & intensely for about two hours a day. When other men expressed their astonishment he replied that they had ~~been~~

always had the Bible in hand while he had only just begun to read it seriously. It was not long before he knew the Bible as no other student in that school of learning did.

This only intensified the contrast between the Scripture ideal of Christian life and his own conscientious attainments. His daily experience and efforts seemed so devoid of that vivid acquaintance with Christ, and overflowing delight in service which the apostles exhibit in their own times, and inculcate as a universal privilege. Then came along another book - Tasmanian Taylor - Here was a man exemplifying the apostolic experience in our own day - & doing so under great disadvantages. How did he do it? How did he get there? Had Bowen never read until

he had made Taylor's Experience
his own. Then India, and
deeper, or longer experiences
still; on the voyage over &
during his first five or ten
Years in Bombay. Such visions
of God, such vastation of self
as Swedenborg calls it, with
the old Catholic theologians,
such proofing of faith, such
Confirmation of victory, such
a Pauline life of service - all
things to all men; encountering
on every hand an impassible
Wall of Unbelief and human
pride, with discouragingly
small visible results of the
kind he most desired - yet
beyond his own knowledge
producing upon every class
& condition of men both native
and foreign ~~so~~ so deep an
impression by his own charac-
ter & wisdom as was not even
surpassed by Christian Schwartz
or any other man who ever lived
in India; so that Wm Taylor

5
said of him "George Bowen was
the lamb of India"

The Methodist papers & some others
had sketches of Bowen at the time
of his death, which you can find
by that date. Those I saw were
not valuable - or would not
be to you. There may have been
others & better which I did not
see. Several times in former
years I met with charac-
terizations of Bowen by Theod
Cayler, which showed that
Cayler had poured over the
Daily Meditations, and rated the
book as a religious classic of
the first grade. You should
talk with him about Bowen,
I know of no one else living here
who ~~see~~ has seemed to un-
derstand Bowen so well.
The Daily Meditations stood
for ten years on my shelf
before I ever read it.

I was not ready for it, and
the title frightened me off.
Then Mrs. James Sr, who knew
him well, was visiting us,
& talked over Bowen with
my father. She was getting
the Excursion in which
the Reminiscences had just
begun. I listened & read with
intense interest, & got for
all back numbers of the Rem-
iniscences, & took the paper
during all the last ten years
of Bowen's life. I used to send
him books to review, in order
to draw out his expression
of opinion. The last of these
which he completed a few
days before his death was
Cabot's biography of Emerson.
He had read Emerson's

earlier essays in his own
youth, as well as Carlyle;
but had not followed him
up closely. I greatly regretted
not getting his last impres-
sions after finishing Cabot
- a book no man could
read through without deep
interest, if not great profit.
I have ^{read} Emerson, & ^{his} various
biographies, ever since I
heard him lecture in Andover
in 1869. I have never
read any account of him
that has not seemed to be
a very imperfect estimate
of his real significance in
modern thought - a signif-
icance more marked today
than it ever could have
been ~~before~~ while he yet
lived. Dr. Hixman pub'ls
a short acct of Bowen in the

Missionary Review - It would
have been more full and
useful had its writer been
a few years younger. I forget
the date, but think you have it.
Some important estimates
occur in the Guardian after
Bowen's death, for a year or
two. These you have in hand.
They are partly extracted from
other papers - where the entire
articles may be worth look-
ing up.

Bowen's immense range of
intellectual interests & reading
gave an unusual value
to the selections that his
people reprinted & his own
discussions in many directions.
He had been deeply influenced by
Balzac - & among these selections
is an extraordinary account of
the last days of that writer.
I don't think Bowen was infallible,
but I never knew any writer

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out of the Bible, more just, more liberal, more comprehensive, more profound, more rational or more experimental.

His knowledge of the Christian religion, ~~whether on the philosophical, historical or experimental side~~ in its threefold combination of a philosophical, historical and experimental point of view, was in my own judgment never surpassed by any writer in the whole range of Christian literature. This is to be gathered not merely from his published volumes, which will all bear reading a dozen times, but from the scattered editorials & discussions in the *Evangelian*. If I were a rich man I would pay any price

to get a whole file of the Guardian from its beginning down to the numbers in your possession. When one considers the breadth of this man's mental outlook, and the strictness of his outward conditions, living one next to nothing in the thick of the crowd at Bombay, able to put himself in sympathy with every condition of humanity by living in that ^{great city} from the highest official life to that of the lowest pariah, and editing a paper which for quality of thought was unsurpassed in any capital of the world, the plainest living and highest thinking will be found together, exemplified in a manner ~~was~~ ^{not} excelled.

I am glad to have the additional data testimony from Dr Greene. The value of it all is a good ~~less~~ deal less than its face value, if it be compared with all the evidence that I could ~~now~~ present. ~~of it~~ ~~to be worth while.~~ It must all be taken with several grains of salt - and would be very misleading if it stood alone. Before accepting the statements of Dr de Carter's own teacher, who certainly ought to know something about it, I should want to know very well the personal characteristics of the man who gives this testimony, and know just how this judgment was reached. It wd take a very honest Japanese to admit that Dr de Carter could read the Japanese history if this question were put in connection with Luo Chao dispute.

This former teacher's testimony is the only adverse testimony which I have read possessing any weight at all, and may have been made under some pressure that does not appear. At all events there are other testimonies of unquestionable weight - at least ~~five~~^{six} - and a large amount of circumstantial evidence besides, going to show that Dr. McCartee read Japanese with a great deal of facility; and that so far as composing in it went, he could do at least as well as any of the missionaries there, all of whom are aided by a native scholar.

I have not had the least intention of making any extravagant claims for his Japanese scholarship; & besides showing what he actually & obviously accomplished shall say very little about it.

I have gone over very much more evidence in this matter & very ^{much} more carefully than Dr Greene - whose entire attitude to the question is unmistakably biased by some sharp difference of opinion with Dr McCarter on matters of common discussion.

There is overwhelming proof of the most emphatic kind of Dr McCarter's flawless integrity of speech & conduct, ~~and~~ exceptionally comprehensive knowledge of the two oriental countries, and judicial mind in all matters of public concern. All this I shall have no difficulty in showing if I am permitted to complete my task. And all this apart from my personal knowledge of the man, which is not less than that of any other witness. I give first of all to his personal testimony regarding his own

action and studies their entire
face value, knowing that his
own word was completely worthy
of this much confidence. ~~That~~
In his own narrative there
is ^{not} a ^{single} pretentious line - not
a page which is not marked
by an extraordinary reticence
regarding facts, ^{which, if known,}
~~can~~ ^{could} not fail ^{to enhance} the estimate
of his own importance.

Dr Greene would have me be-
lieve statements of a negative
sort in the face of contradic-
tory evidence presented by sev-
eral persons who were far
^{more} intimately acquainted with
the man & his work than
Dr Greene himself was. The
last evidence of this kind
has just reached me from
San Francisco, sent by Col.
Eli J. Sheppard. This man
was long US Consul & dip-
lomatic agent in China; and

later ~~was~~ in Tokyo he taught
law, and last was for some
years International Law
Adviser to the Govt of Japan.
He was truly intimate with
Dr McCarter for more than
20 years in both China & Japan.
He was present in Tokyo during
all the University years &
Legation years of Dr McCar-
tee. His testimony, not only
corroborates that of Dr Mur-
ray at every point, but goes
a good deal beyond it.

Dr Murray was the Government
Adviser in Education, Mr
Sheppard was Post-Advi-
ser in the Foreign Office; &
Viscount Tanaka, was not
only Vice Minister of Education
employing Dr McCarter, but
was afterwards Minister to
Washington, and one of his
most familiar native friends.
All of these men were properly

situated for knowing Dr McCar-
ter's Educational value, polit-
ical value & Japanese Scholer-
ship. They all of them, as
also Judge Bingham, were
perfectly well acquainted with
Dr Mc Carter standing among
the Japanese in official circles
as well as with his pupils
& associates in the University.
The strongest simple statement
is made by Mr Yanaka who
says: that "Dr Mc Carter was
thoroughly acquainted with Japan,
its language, its literature and
its people" "His work for the edu-
cation of Japan in its early sta-
ges is a thing never to be for-
gotten." and "If you are right
in saying that when he acted
as Adviser to the time of the
first Chinese Legation, he contrib-
uted much towards the peace
between the two Countries". And
moreover "Whatever Dr Murray
says of him may be accepted as

of good authority". Murray, Sheppard & Judge Bingham all say that Dr McCuttee was a good scholar in Japanese.

Mrs McCuttee says that he habitually & easily read the native weekly & monthly journals; and he himself claims to have personally read all the literatures that he used in the Lochee matter, that he employed no Japanese teacher ~~or to aid him in this~~ at the time, that he had all these books in his own library; and the whole collection may be found today in Philadelphia. Mr Tanaka, Dr Murray & Mr Sheppard show that his influence in the international dispute of 1879 was very great & very beneficent; a fact entirely borne out by the indications & express statements of the Tokyo Times, which

the foremost Champion of the Japanese side in this controversy, ~~and~~ the whole tone of the paper was altered after the ~~the~~ publication of Dr McCarter's ~~papers~~ ^{letters} & its testimony as to the scholarship which displayed is shown by the conspicuous fact that many of the best judges in Tokio at the time insisted that the articles written by Dr McCarter were of such a quality as no other man in the country but Mr Satow could have produced. It is also shown in the following statement - publ'd in the Times Dec 6, 1879 - after only one instatement of the letters had appeared: "This impression (regarding Mr Satow) is undoubtedly supported in the minds of many by the mass of recondite

material which the author has evidently gathered together - material which is ~~only~~ in possession of only a few of the most advanced scholars of oriental literature". Sir H. Carter & Mr Satow are named together in the Times as the two learned Philologists. Now Dr McCarter wrote his tracts he explicitly describes in his letter to the Board, and his own description I believe whether Dr Greene wd believe it or not. Dr Greene thought that Dr McCarter's knowledge of Japanese people, politics & literature, ~~was~~ & his political influence were next to nothing. That subsequent events show how totally mistaken were his political conclusions, & ^{now} totally devoid he was of a genuine sympathy with Japan. Dr Greene, until just now, had

no recollection of the contents
of the Lo Choo letters; and now
by his own account he has
read only a part of them.

I read those letters three times
through with full notes on them.

I then read through with full
notes the Japanese official
memorial to which Dr Mc Car-
tee replied, and the whole
file of Tokio Times for 2 years
so far as it bore on this sub-
ject - & a good many other
subjects. There I found Dr
Green's paper on the Use of
Chinese in Japanese which I
later read in full in the N.Y.
Independent where it first
appeared. I then read in
the Asiatic Transactions of
Japan papers by E. H. Parker -
unrivalled in the comparative
philology of the Far East; and
I find that if Mr Parker is
right Dr Green is ~~certainly~~
very largely

wrong in his views of the relations of Chinese & Japanese; while everything in Parker's papers go to show that a man who, like Dr de Cartee, was a master in Chinese, would understand many things in Japanese that the ^{very} natives of Japan could not understand without an equal knowledge of Chinese - and not even then without a knowledge of fundamental principles in Comparative Philology - such as Dr de Cartee certainly possessed - whether Dr Greene has it or not.

Then further I read every official despatch bearing on the Japanese & Chinese politics of the day in the US Diplomatic Correspondence; all the accounts in the

British & American Encyclopedias
& the Annual numbers of the
last; and several histories
of China & Japan discussing
the matter. My last read-
ing has been in Wani Middle
Kingdom, where two pa-
ges are given to the Formo-
san & Los Chos affairs, in
~~which~~ ^{which} J. Wells Williams, so
far as he goes into the matter,
takes exactly the same view
^{as} Dr. McCarrie. Mr
Tanaka a Japanese Pleni-
potentiary, tells me he is
not in a position to say
all I would like to know
about this; but that Dr. Mc
Carrie did very much to
promote peace between the
countries at a time when,
for a whole year, they were
on the verge of war.

Dr Murray shows that Dr. Mc
Carrie was of great importance

in the organization of Japanese
education. Mr Tanaka says
virtually the same, and Mr
Sheppard says; that "to what
Dr Murray has said I need
only ^{to} add that few if any of
the distinguished Corps of Ameri-
can scholars engaged in the
Ed. Dept. of Japan have obtained
greater recognition than Dr. Mc-
Carrie; and no one occupied
a wider place of usefulness
& influence. It would be difficult to
say in which of several branch-
es of learning he most excelled,
but certain it is, that no one
obtained a larger measure of
admiration & personal esteem
whether among his pupils,
his associates in the university
or his employers in the Govt of
Japan". "But his enduring fame
will chiefly dwell in the example
which his pure & spotless life
afforded of that sober godliness,
and righteousness, and self-

oblivious kindness which we
are fain to believe perfects
the man and exalts a people".

Mr Sheppard is himself the
author of one of the two most
important papers ever publish-
ed on the matter of Exterritori-
ality in the East - a paper
published by the Gov. Govt, &
translated into Chinese by Dr
Martin. The other important
paper showing the other side
of the question is a long com-
munication by Caleb Cushing
to Washington in 1844.

Mr Sheppard was international
law adviser to the Govt
of Japan during the very period
of the Loo Choo trouble. He
says that "Dr de Cartee was
well versed in the literature &
principles of international law"
& then, quoting of some of Dr
de Cartee's opinions, he continues:

"No student of this branch of jurisprudence can read these words of his, ~~and~~ without recalling ~~the~~ to mind the eloquent historic opinion once pronounced by the greatest Lord Chancellor of England on this subject" — which he proceeds to give.

"It is a part of unwritten law that Sir John Carter smooth-
ed the way for negotiating several of the most beneficent existing treaty provisions between China & the Western Powers. It is better known that ⁱⁿ the ~~coolie~~ traffic, ~~one of~~ final suppression of the coolie traffic, one of the most inhuman evils of modern times this humble missionary doctor was a very considerable factor. And it was not by accident or chance that he came twice so prominently to the front in the diplomatic adjustment of international disputes by

three (China & Japan. --- these things marked him out as preeminently suited for diplomatic employment".

(Could this be said of a man who was incapable of seeing two sides of a question, & was "a very dogmatist of dogmatists"?)

"It wd be a pleasing task to note the many interesting incidents & episodes of his varied life & work in China; but it is only possible here to cast a hasty glance at his slight, simple, almost pathetic, but always dignified figure, a mere drop in the great ocean of oriental life & movement, sinking now & again completely out of public view, to reappear often in some new important diplomatic activity,

and as repeatedly working out results, which humanly speaking, seem to us now little short of the miraculous

"The long & eminently useful career of Sir de Carter in China & Japan affords one of the most conspicuous, and at the same time happy illustrations of the priceless value of high personal character & comprehensive ideals in the field of missionary endeavor".

— and much more like this from Mr Sheppard. I may never live to finish this task. I knew these things before beginning it, but lacked the documentary evidence. Now I have the evidence, and I beg of you that if you keep on file the

utterly misleading testimony
of these men who knew him
so little, & are giving you
nothing but bare suppositions
without supporting facts,
that you will also put where
it will be found the testi-
mony of those who knew
him properly: make good
use of this lesson in weighing
the words of supposedly good
witnesses, who are not good
witnesses. They are engaged
in the Sisyphian task of
proving a negative.

My difficulty will be to state
in sufficiently small compass
the large amount of rich
positive evidence which has
come to hand in illustration
of a life among the noblest
& most useful & most com-
prehensivest to be found on
the rolls of foreign Mission-
aries,

Just because his life was
 so all sided these much
 smaller men totally failed
 to understand him. Yet
 he was understood by some.

You cannot give me one
name among missionaries
that better represents an
epitome of the entire enter-
prise of foreign missions
than ~~than~~ the name of Dr
McCartee. This sums up his
career - not one single name.

After reading the Japanese
 side of the Loos Choo business
 I went again to the Geograph-
 ical Society and read through
 on a fourth time Asie et
Terres Partes. In view of
 the entire mass of literature
 regarding this question through

which I went, weighing every word, I found nothing that began to approach Dr McCarter's treatise for a just acquaintance with both sides of the whole matter, and every admirable quality of statesmanship & scholarship. I doubt if even Dr Greene with ^{all} his ~~determination to prove~~

~~his adverse view~~
insistence on this adverse view could take the pains that I have taken to get at these facts and come to any different conclusion.

And I doubt if Dr Greene himself knows the written language of Japan better than Dr McCarter did. But if indeed all the most important and solid works

~~of Japanese~~ produced in Japan, including its own national histories, are largely written in Chinese, then certainly Dr McCarter had an advantage over nearly all the missionaries in Japan, in getting a first hand knowledge of Japanese history. So in saying this Dr Greene is proving too much for his position that Dr McCarter had no first hand knowledge of the facts. And as for his getting help from native scholars, he probably asked every body he met who could give him any information just as any other reasonable man would do; but this does invalidate the claim that he made a most comprehensive

personal investigation of
original sources, and
did not need a Secretary
or Native Scholar at hand
to give him any direct as-
sistance in this research.
We hunted up, bought & read
for himself all the native
books & maps he could
find in a whole year's
search. It would have
been dangerous for him to
employ a native in such
a manner as would make
evident his purpose. For
his studies might have
been betrayed to the Gov-
ernment in such a way
as greatly to injure their
effect & injure him.
But altho he was afterwards
known to the Govt as the au-
thor of the most damaging
discussion of Japanese claims
to Loo Choo which anyone

had produced, he does not
 seem to have lost a single
 native friend by it - official
 or private. He never lost
 the confidence he had long
 enjoyed from the Japanese.
 He recd many subsequent
 marks of official recogni-
 tion, even in his last years
 there as a missionary;
 & for 3 years he was Foreign
 Secretary to the Japanese
 Embassy in Washington.
 Yet - This was the man
 whose standing attitude
 was unambiguously ^{to his} towards
 Japan, ^{to his} was thereby ren-
 dered incapable of under-
 standing the country or of large
 influence there.
 Well - 'tis time to call a
 halt. What I care

to emphasize much more than this matter of Japanese Scholarship. is the view that Dr McCuttee was no less a missionary because he did this secular work; his aims did not alter with his occupation; he did not thereby lose the vitality of his religious life, which was always strong. Though it did not reach the summits of experience gained by Bowen he was a deeply religious man; and I have never known any Christian man whose faith worked & was expressed in love more unmitigatedly, more all-sidedly than the Christian faith of Dr McCuttee.

more assiduously

Other men love very intensely in some directions, while in other directions they are extremely limited or apathetic in their human interests. Dr McCuttee in this respect was no respecter of persons. There was not a single important change in his life which was not an act of faith, accompanied by believing & continual prayer. He followed in every transition what, after full deliberation, appeared to be ^{the} manifest call of duty & of God. He believed that the cause of missions would not be prospered by preaching only - altho he did a vast amount of that. But the faith must be exemplified in many lines of common business to accomplish

to fulfil the testimony of
Christianity in a pagan land
or any other. He was a lay-
man, & would do a layman's
work. There are "notable
missionaries who are not
called missionaries"; & Dr
McCartee was one of them
during 18 out of his 56 years
of ~~the~~ public life.

Robert Morrison was sent to
China chiefly to make a dic-
tionary & translate the Bible.
His directly evangelistic work
was extremely limited, ~~its~~
visible results extremely
small, and his professional
calling was that of a clerk
to the East India Co. Yet
no less he was missionary.

S. Wells Williams ran a
printing press, & gave him-
self to Chinese lexicography,
editing the Repository, and
doing as a layman a little
preaching. ~~Later~~ He did also
a vast amount of political

work. But in it all, he was a missionary.

General Gordon was emphatically a missionary in all his aims & dealings with the Chinese, as he was in Khartoum.

The influence of his life upon the Chinese government did as much as any thing ever done in China to conciliate that govt to the presence of Christian foreigners - & to lessen the reproach of Christianity in that land.

The first Olykhan, was a great merchant; but his whole heart was bound up in the cause of missions, to which his entire influence & business were made subsidiary.

There are many "subsidiary means" of promoting the

Gospel - as Stowell Williams
thought & practised - and Dr
McCartie too. If the kind
of Christian work done by
such men is left undone
in pagan lands - then
alas for the cause of mis-
sions! It would never
prosper without them.
Their fundamental
aim is the same wher-
ever preaching on a city
wall, or in a temple
court, or doing the
business of a Consul or
a diplomat or teacher.
It is the aim of grace
of God that makes the
mission of the mission-
ary - not the difference
in outward occupation,

John R. Morrison, Son of
Robert to all intents &
purposes, was just as
true a missionary as his
father; and Dr McCartie
was just as much as ef-
fective a missionary in
Japan as he had been in
China; and all contrary
distinctions are artificial.
"Man looketh on the out-
ward appearance, but God
looketh on the heart."
If I am spared to finish this
task I shall be in my mea-
sure just as ~~much~~ true a
missionary to the Chinese
as was my father who
literally lived & died for
them; and I hope in God
it may be done,
Yours truly
Henry W. Rankin

Bombay, Dec. 9, /87.

My dear friend:

~~It is mail-day. Shall I write to my friend Rankin? I have been writing much, and my hand craves rest; but I do not like delaying to thank you for your long and interesting letter. I am sure I answered your last previous letter. I wrote it specially in hopes that it might clear away some doubts from your spiritual horizon. It must have gone astray, not finding you at Northfield.~~

~~I had the great pleasure of seeing your sister about a month ago, one Sunday, after I had been preaching. She and her husband were in the congregation. I spoke to them, and was delighted to find that she was your sister. But I saw them only for a few minutes. I should have been so glad to have talked with her about you. The next day, Monday, they were to go to Elephanta, and to leave in the evening.~~

Many thanks for all the papers and books kindly sent me from time to time.

The memoir of Bro. Lawrence I read years ago. What does it show? That the "blessed life" is not an attainment, but the reception of a gift, the same gift that is offered by the Gospel to every creature. How is it that some are seeking year after year and not finding? Because of their preconceived ideas? If any man *will be* wise, let him become a fool, that he may be wise. Many a man has idols and he insists that these idols shall help him in coming to a true knowledge of Christ. Some of these idols are made to look like Christ, and are therefore tolerated; but are nevertheless idols. Some people have a great admiration of the Emperor Marcus Aurelius and his writings. So far as there is truth in these writings, it originated with Christ, and having been refashioned is given forth as the man's own. But what about the 50,000 Christian men, women, and children, the salt of the earth, the best of all Rome's populations, murdered by order of the Emperor, and their property given to the informers, then bribed to denounce them, all without disturbing the philosophic complacency of this man? I say that one who gives his enthusiasm to Marcus Aurelius, need not wonder if he is hindered from finding Christ as Lawrence found him.

You speak with great admiration of Emerson and of the great benefit derived from his teachings. I say of him what I said of Aurelius. In Christ are given unto us all things that pertain to life and godliness. What is true and valuable in Christ's teaching, may in some measure be found in Emerson's books, but with Emerson's stamp upon them; they do not lead to Christ, but to Emerson. He passes them off as intuitional, thus glorifying man, the very thing that Christ is most against. Man must be in the dust, and man's wisdom, before we can profit by Christ. What has Emerson done for you? Has he taught you the blessed art of finding all in Christ? Has he shown you the kingdom which is righteousness, peace and joy in the Holy Ghost? You give me your experience in the words of Job: Oh that I knew where I might find Him, etc. You have intense desires, but no satisfaction. Your picture of yourself is unmistakably sad. One thing you need, and Emerson has not helped you to get it. Lawrence says, "all consists in one hearty renunciation of everything which we are sensible does not lead to God," and that includes the ~~admiration~~ abandonment of our ideas and of other people's ideas, and coming to Christ as a little child to learn the A. B. C. of religion. The Gospel is the glad tidings of a gift, and that gift received in the heart will do its own divine work of purifying the heart. The pollution and depravity of the heart are no barriers to the reception of the gift by faith. So please do not talk any more of God's whipping the old Adam out of you. Give up all you know of adoration, for this has not brought you into God's marvellous light. Come to Christ with nothing but teachableness. And praise God for realities before you arise from your knees, whatever your heart may say.

You will have seen in the Guardian that on the 4th of Sept. I had a fall and fractured my thigh, and am lame for life. I have not walked in the street since then and have not got back to my own room. One that rejoiced in his independence has been made very dependent on others. I thank God that I have not been tempted

to fret. I find Christ all-sufficient here as elsewhere. *ret*

My letter is short, but long enough to show you the ~~secure~~ security of a happy life, if you are willing to find it.

Yours in Chr. love.

Geo. Bowen.

COPY.

Bombay, June 15, 1886.

My dear Mr. Rankin:

It is a long long time since I have had the pleasure of receiving a letter from you. I need not wonder at this, as I am such an unsatisfactory correspondent myself. [I have received from time to time papers and books from you. You have been so kind as to send to me your copy of "the Pupil of Raphael." It cost you no little trouble to get it, and I will take care to return it to you shortly. I am reading it, but have no desire that anybody else should read it. Not a single incident or a single character remained in memory. There are portions of it that I regret exceedingly, showing the effect of Balzac's writings. I am very glad that the Lord so completely snuffed the book out. Above all am I grateful that he has saved me from myself.]

I think it not unlikely that the Rev. Dr. Daniel Steel may have written to you concerning the volumes of the Guardian containing my Reminiscences. You once expressed a desire that these should be published in book form. Dr. Steel conceived the idea of writing my life. I am now casting about for materials. A letter of his addressed to Rev. Dr. Dulles was sent to me by my sister, so I wrote to him telling him about the Reminiscences, and that you had the volumes, and may be you would let him have the use of them.

* Since writing the above I have received a letter from Dr. Steele, correcting the erroneous notion I have formed of his intention. McDonald and Gill, publishers, Bombay, were proposing to issue an American edition of "the Amens of Christ," and asked Dr. Steele to prepare a biographical sketch of the author or something of that sort by way of introduction to the book. So he will not have any occasion to trouble you for the volumes of the Guardian.

[I live in hope that you will send me word some day that you are believing these words of God that offer eternal life to whomsoever, and banish that sense of condemnation and all vain thirsting. Whatever your nature really demands for his highest development is in that word "eternal life." I wish that you would make up your mind that nothing more is ever to come to you from God than has come to you, and give your attention to what has come to you and is ignored by you. It was a blessed hour for me when I lost all faith in the future, and began to interrogate the present. I think I see a prisoner in a cell. On a table a letter has been lying many days which he fancies for somebody else and not for him. It authorizes him to claim the right of egress and to go out of his yard and to go to a comfortable dwelling provided for him. Bue, he says, it is not for me; if it were for me it would not leave me here. He is there because he has not faith. Why should you make light of all that God has done to inspire you with faith? You do this when you fail to recognize what God offers you. The lying spirit of unbelief will say to you, This does not suit your case. Let not that spirit continue in his post of doorkeeper of your heart. How glad should I be to hear that you have decided to let God be ^{true} true, though every man a liar. All happiness is in the recognition of Him who sits upon the throne, whose nature and whose name is Love who gives Himself and is Himself Love Almighty to every atom, and is excluded only by man's unbelieving heart. God has never done anything for me, or will do, that he is not offering to every creature, for he offers himself and he is Love. You have only to let God be true, let him be himself, and you will find yourself in paradise. The New Jerusalem comes down from God out of heaven when men discover this. But it is hid from them by the great concern that they have for self. Do not allow your heart to cheat you out of the blessings contained in this truth. Let go the Future; interrogate the Present. What I mean is, Find God in the present.]

Ever yours affectionately in the Lord.

Geo. Bowen.

* Shd. be - Boston, not Bombay.

Bombay, February 11, 1885.

My dear Mr. Rankin:

I have received your long letter, and read it with much interest, and my heart has been drawn out in prayer on your behalf. At the same time I deeply feel that what you want is not that God should take up some new attitude toward you, or do anything, or be anything but what he is, but that you should recognize him as revealed at the cross. What makes heaven to be heaven is that the truth which you fail to see, is there seen by all. I wrote something in the last Guardian, Feb 7th, suggested by a portion of your letter, and will now say something more.

[Remember Lot's wife. There is not the slightest use in giving your thoughts to the past. You are by the direction of Providence in a certain sphere, in certain relations to others, and God would have you live in the present, live with Him in the present, love Him in those with whom you come in contact. We are to keep ourselves from idols - idols in the imagination, idols in memory. An idol is that which diverts the heart from its legitimate object. After my conversion, I found that my faith in Christ could not be developed while I was giving my thoughts and reverence to a certain shrine in memory, and for Christ's sake I dismissed it, leaving God to care for the departed one, and have never found it good to occupy myself with past things. I have on my hands the great task of redeeming the present. God's will is interpreted to me by the circumstances in which I find myself. The great necessity is that I should daily know Christ better and so be made like to Him, but in order to know Him I must subordinate my mental exercises to the word, and live therein, and beware of day-dreams. I make all allowance for the state of your health, but to be looking to Christ is no greater strain upon the mind than to be occupied with earthly things. In fact nothing is so renovating, new-creating as faith. Faith is not an effort, but cessation from effort, - letting that be true which is true. It is much easier walking on rock than on water, as Peter found.]

Love to Christ is the magic wand that turns all to gold, so that we no longer single out this or that object of admiration, but learn to find beauty and excellence in the commonest objects, and joy in the commandments. And how do we get this love for Christ? Not by efforts, struggles, self-reproaches, tears, fastings, etc., but by just seeking to know Christ's love to the unworthy. The one thing needed is to know our unworthiness, and found our hopes not upon our greatness, but upon our badness; not upon ~~ignominy~~ ^{our} our malady, ~~but~~ upon knowing it. ^{So as} ~~we are~~ to turn to the right physician. I never have striven to love Christ, since he showed me this, but only to know his love, as the one medicine needed. He that is faithful in that which is least is faithful also in much. Lazarus at the gate of Dives was pleasing God all the time, and needed not to envy Spurgeon his gift of utterance. Let us do heartily what our hand findeth to do, if it be sweeping the street or shoveling the snow or sawing wood, or teaching stupid boys, or suffering pain. Let God's will be our fruit, our paradise.]

[The best use we can make of our past sins is to turn from them to Christ. Anything that diverts our attention from Christ does us harm. This and that sin may appear very odious to us, and are so truly, but with God the most odious sin is that of not accepting his offer of love.]

I sympathize very much with you, in your physical sufferings. But Christ more; "in all their afflictions he was afflicted."

[There is not the slightest use in trying to correct anything amiss in our mental habits by direct efforts. We get the victory by faith, i.e. by ceasing to combat them and making them over to Christ. Do not even be impatient with these evils. Nothing so discomfits Satan as when you praise the Lord. 2 Chron. xx: 22.]

Commending you to the all-sufficient grace of Christ, I am,

Yours ever in the Lord,

Geo. Bowen.

Very many thanks for the books so kindly sent me.

I succeeded in finding one of the Guardians you asked for, and asked the publisher

to look for the others. You will now be receiving them I think.

COPY.

Bombay, October 16, 1884.

My dear Mr. Rankin:-

I trust you have received the books you wished me to forward. I may have forgotten one or two of little consequence. McDonald and Gill, Boston, have asked and I have given permission to publish "The Amens of Christ," hitherto not published in America.

[I have no such trouble or confusion as that you speak of in regard to the persons of the Godhead. I conceive of God as absolutely One, yet have no difficulty in apprehending God in Christ, and God the Spirit in me. Without this trifold manifestation I had never known God. There is more approach to a mystery in the distinguishing between the Christ of God and his brethren fully redeemed in whom too is all the fulness of the Godhead. John fell at his feet in one of these. But I suppose there will be practically no difficulty. He is always the Saviour, and they are always the saved. John xvii and Ephes. iii, etc. show that we must get there where Christ was when about to ascend. The more fully we are conformed to him, the better we shall understand all things. I beg of you, dear Brother, seek by faith to appropriate the utmost that God can give you, and let Christ have the comfort of seeing one fully conformed to his image.]

I am, with kindest regards to yours,

faithfully yours,

Geo. Bowen.

The money was duly received, and the Guardian portion duly acknowledged in the Guardian.

If anybody wants to publish any of the publications I sent you, he is welcome to do so.

I enclose card addressed to myself, on which please acknowledge receipt of books if they have come.

G. B.

To Mr. Ramkin.

COPY.

Bombay, May 1, 1884.

My dear friend:

I duly recd yours of Feb. 2nd, and the books you so kindly sent me, and have to thank you for these, as also for the Independent, which I receive regularly. I missed the Independent when it stopped coming, and was glad when it made its appearance again. There is much in the Independent for which I do not care, and wonder why it should be admitted there; and there is other matter of which I do not approve, yet am glad to see because it lets me know the current of thought in certain spheres. You will have seen that I wrote something about the Trinity. The Bible does not undertake to explain it to us. What it most positively teaches us is the Trinity of God, and what is said about the manifestations of God in Christ is never treated as thought it conflicted with that in any way. We get at the right conception of these things, not so much by intellectual effort, as experimentally. As we grow up into Christ, we apprehend Christ. There should never be a shadow of a doubt in the mind (there never has been in mine) that in honouring Christ we honour the Father.

I am convinced that Chunder Sen was more intent on his own glory, throughout, than on that of Christ. He honoured the Christ of his own conception, the Christ that was plastic in his hands, to be moulded as the Hindu national pride demanded. There was no unconditional surrender to Christ at any time. The Christ that he favoured was one that would give greatness to Chunder Sen.

It is not for me to say if Socinians are ever saved. As many as are the children of God are led by the S. of G., and the Spirit glorifies Christ, and leads the Socinian and Romanist out of his own views into the true light.

I have not asked the printer to keep back your Guardians, believing that the Postal Quarantine had been done away. I will have inquiries inatituted. The two numbers asked for were despatched.

I am, Yours faithfully,
Geo. Bowen.

REV. A. E. DUNNING, D.D. Editor
REV. H. A. BRIDGMAN, Managing Editor
MR. GEORGE P. MORRIS,
MISS ANNIE L. BUCKLEY, } Associate
MISS IDA E. KITTREDGE, } Editors
MISS FLORENCE S. FULLER }
REV. E. F. WILLIAMS, D.D., Chicago
MR. ALBERT DAWSON, London

THE CONGREGATIONALIST
AND
CHRISTIAN WORLD

BOSTON, Decm. 23, 1902.

Dear H:-

Robert E. Speer writes to us asking for material toward a biography of George Bowen. It shows in how little a world I live that I had not even heard of his death. He was a great man and I wish I knew enough about his life to write the vivid short sketch which should precede a formal biography. I ache to do it. But that is neither here nor there. I add this to my Christmas greetings to suggest that you communicate with Speer about the matter. Perhaps you know of someone who knew Bowen personally.

Yours affectionately always.

D. O. R.

When did Bowen die?

At the time D. O. R. must have known, but he was forgotten. Even if he saw no other obituaris it is incredible that he should not have heard from me about it. Probably he read the pamphlet reprinted from the Guardian.

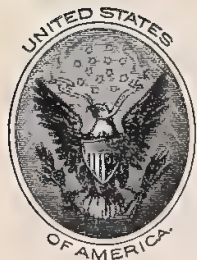
H. W. R.

Thank you for sending me Dr Cuyler's
WADO. I am glad you secured them,
and glad you really mean to get
at Bouicca. There will be much
blessing in it for you & others. I will
be willing to help in the autobiographies
and passages - even in the meditations
they occur. W. W. May H. V. Rankin

Jan 16 - 1903 19 1903

119 Macouffe

Brouhla :



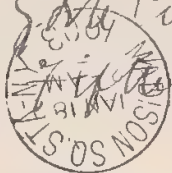
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Robert C. Speer, Esq.
New York City

156



METHODIST EPISCOPAL CHURCH.

FROM
JOHN E. ROBINSON,
MISSIONARY BISHOP
FOR
SOUTHERN ASIA.

Permanent address—

150, DHARAMTALA STREET,

Calcutta, Mar. 15th, 1905

Mr Robert E Speer,

Secretary, Presbyterian Missionary Society,

New York, U. S. A.

My dear Mr Speer,

In sorting old papers, etc., this week, I lighted on a drama, "OLAF," written by George Bowen in 1836. It occurred to me you would be pleased to have a glimpse of it, so I have pleasure in mailing it to you to-day.

I trust you are making good progress with the Biography, which I am sure will be eagerly welcomed, especially from your pen. Of course there will be a simultaneous English edition.

I have done extensive traveling since my arrival in India four months ago--in Bombay and Bengal presidencies, the United Provinces and Burma. It is an unspeakable satisfaction to me to be able to report that the work of God in this land is truly prospering. Possibly there may be an isolated station here and there where the work, for valid reasons, is not advancing rapidly, but I assure you out of scores of mission stations I have visited, I have not seen one in which there are not manifest tokens of the Spirit's working and abundant cause for solid encouragement.

This week we are initiating the new editor of the "Indian Witness" into his new duties. It is considerable of a risk to bring ~~xxx~~ an untried and inexperienced man, so far as direct connection with India is concerned; but the fact is, we had not a suitable man in all the empire who could be spared from the work in which presently engaged. He seems a capable and safe man.

With kindest regards and all good wishes,

Yours most cordially,

J. E. Robinson

UNION THEOLOGICAL SEMINARY
BROADWAY AT 120TH STREET
NEW YORK

August 10, 1936

Robert E. Speer, D.D.
The Board of Foreign Missions
of the Presbyterian Church
156 Fifth Avenue
New York, N.Y.

Dear Dr. Speer:

In your letter of July 20 you ask who wrote the introduction to the American edition of George Bowen's "Amens of Christ". To my regret the theological Alma Mater of George Bowen does not possess a copy of this book. The Library of Congress, however, has a copy published at Boston, Mass., by McDonald & Gill in 1886. The introduction of that is by Daniel Steele, D.D.

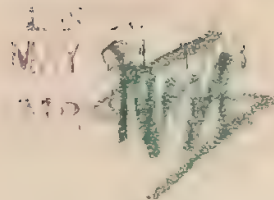
Cordially yours,

W. W. Rockwell

William Walker Rockwell
Librarian

WWR:R

20 5B 444



51 Norfolk St.
Cambridge
Mass.

20th May 1903

Dear Mr. Speer,

I am in receipt of
your letter of the 11th Inst.

I am deeply interested in the subject,
but I am not able to give you the
help you need. I knew Brother Bowen
very well indeed, my sisters & I were
his pupils for many years. I am sorry
I have no letters of his.

I shall be very pleased to see you
any time when you are in Boston,
and shall be glad to give you all
the information I can, concerning Mr. Bowen's
life and work.

I am exceedingly sorry that the fact
of Mr. B's proposing to my sister has
become known in this country, and
sincerely trust no mention of it will
appear in print.

Whether his biography is ever written
or not, his influence in India will
never die, christians & heathen alike
revere his memory.

Can you let me know if his sisters
and brother are still alive?

yours very sincerely
Emily Kow.

JUL 17 1936

E. North Jr
July 18, 1936 S

Dear Dr Speer;

I think it was in 1880 that I first learned of Bowen from the mother of C. H. R. Janvier who was visiting my mother in Madison. Her son, after college, taught school in Madison for two years before beginning theology. I there became engaged to my sister. That was a private school for boys started some years earlier by a Scotchman named Shiers, who was succeeded by Walter Lowrie, just out of college, who was aided by Donald McClaren. When Lowrie returned to Princeton for theology, McClaren secured Rodney Janvier. Lowrie had been definitely

brought to Christ during the first meetings of D. L. Moody in Princeton. With whom McCosh was the first President of an eastern college to cooperate freely, he had doubtless read much in Scotch papers of Moody's & their recent work in Scotland, & had himself an evangelistic mind. I had known as a child the Kenbendowie family in Shanghai. He & my father were close friends, & young Walter had hoped to enter law, & I think it was Moody's influence that led him to decide on theology & China.

On all of those three fellows, Lawrie, McClaren & Jarvis, my mother's interest in missions was a strong influence. I had heard of Bowen from Dr. Hilkman, but when Mrs. Jan-

vier Sr visited us some weeks she was getting copies of the Evangelian with the diary of Komunculus. I was enough of a skeptic & sceptic myself to be fascinated by that diary, & sent for all the back numbers containing it, subscribing for it from that time until the year after Bowen's death, & getting the files bound that you have.

Ten or a dozen years before that a good aunt of blessed memory - & the antique name of Mrs. Phoebe Stone Jobbs - had given me a copy of Bowen's Daily Meditations, edited by Dr. Atterbury. It stood on my shelf unread until that visit of Mrs. Janvier, when I took it down, & discovered a mine of golden thought, spiritual insight, with illustrations published by wide culture & deep experience of life.

human nature. Before long
I wrote to Bowen, getting the
replies that you have seen &
copied, also I asked for
copies of his other writings
printed in Bombay, with the
Bombay edn of the Meditations
that I still have, but which
you may claim when I am
gone. The Romance of Raphael

I got from his oldest sister -
in two vols paper covered
that I had bound. She had
but one ~~copy~~ vol. I thought
the other lost, but later it
was returned to her by a friend
who, I think, had borrowed it
years before.

I once had Mizot's son of Gibbon's
Decline & Fall, of which I lent
the second vol. to Mr Shiers who
was an excellent Latinist.
Several years afterward he sent
it back to me by a son, too
much ashamed to make any
apology. Both vols are now at
Mt Herman.

If you find, the B. Guardian
has valuable discussions
in many matters, & particu-
larly Christian doctrine &
experience, & the ethnic reli-
gions. The article on

Bowen, with his portrait,
publ'd in the Christian (London)

I have cut from an old
scraper & mailed to you.

Also a remarkable paper
by Dr Warren of Boston,
which was publ'd in the
Independent, & which, I be-
lieve, led Dr W. J. Barrows
to organize the Parliament
of Religions. All the books

of Dr Wm F. Warren are of ex-
traordinary value in their
bearing on the origin of reli-
gion & prehistoric mankind,
they should be read with
Zwemer & Schmidt on those
matters.

I have heard from Sue
that she expects now the
fulfillment of her heart's
desire in getting back
to India. I hope the best
plan may be followed
with good result,

I remember your sister
who attended the North
Training School. Is she
yet living & where & how?
During the first three years
of the Training School I
lived ~~at~~ on Mr. Moody's
request at the Hotel, Winter
& summer I made many
pleasant acquaintances
among the students &
the summer people.
If I remember rightly,
Mrs. Van Rensselaer was
an attorney - perhaps a

Sister to Boudinet & Annie -
both of whom were with
me at the Academy in
Andover. In 1874 I began
medicine at Harvard, but
left after one term on special
inducements to attend the
Bellevue Medical College
in New York. For two years,
until my breakdown, I was
in a quiz class of eight or ten
boys conducted in the office
of a great surgeon, Dr. James
R. Wood at 19 Irving Place.
He was assisted by two ex-
cent graduates in medicine
who were his own pupils,
& who were fellow students
with me in Andover -
Fred Dennis & Seth Williams.
Both of them splendid fellows.
Seth was a nephew of the
North & Truster who built
Weston Hall, who had been
very fond of him. But Seth

died early, while Fred had
a long & distinguished ca-
reer in New York Surgery.

Bandinet Atterbury belonged
to this quiry class, & later
married the sister of Walter
Lawrie. Once afterwards
I saw him, & Walter & Mrs
Reuben Lawrie here in
Northd - Now I think all
of them gone, after most prof-
itable lives in the Spirit of
Christ - while I, the most
unprofitable servant
still remain.

I wonder if God has any
thing yet for me to do?

Cordially Yrs

Henry Wm Rankin.

R. E. Speer

MAY 22 1936

East Northf Mass

May 21, 1936

My dear Dr Speer, ^{Mr 7}

I have just found some letters to go with your George Bowen collection, these are from his two sisters, from Dr W. W. Walterbery of N. York & from David Douglas of London, an old friend of D. Lill.

At the time of hearing from these gentlemen I thought that possibly Dr Cuyler might be persuaded to prepare the introduction for a new edition of Bowen's books; & I think you wrote Dr Cuyler about it, who did not consent to the effort,

I suppose that news I never appeared, though I was not able to do more about it, nor to follow up my Bowen interest. As I had wished, I am getting to the end of a long & much frustrated life, having been loaded down with rare benefits of divine favor from childhood to this day, which I have turned to little use, & good deal of early disobedience may account for much of my later troubles. But if it should please God to turn back my captivity as the Strands in the South

I might make a new start. Perhaps he will do that. I am as comfortably located here as I could be anywhere, in a house opposite the gateway place & feel as if I were back where, if anywhere, I belong, tho' how long so remains to be seen. All but Herbert are gone of those who knew me well in better days, I am kindly treated here by many whom I scarcely recall, but who saw & knew me by old reputation. Herbert & denzitt, now in Princeton, seem to condone my action with the Trustees in 1925 - But others of that family continue to think I committed an unpardonable offense, altho' all that has happened here since

that date has confirmed & in-
dicated my action,
I preferred a charge of fla-
grant & habitual injustice
that was effecting great injury
to the perpetrator & to this whole
local enterprise of D. S. Ill.
Everything since that time has
proved me right, it was the
most painful proof — the only
painful proof I ever gave of
my love for the memory & plea-
sure of D. S. dead, in this place,
of course it hurt those most
affected, as it did me. But
I have nothing to regret ~~but~~
the moral obligation to ~~save~~
take the action I did. Perhaps
Mr Buckley regrets having be-
trayed me to the victim of this
tragedy, tho' his motives were
good, & his total nonacquaint-
ance with me, excuse his ~~act~~
~~action~~ error. All that is part of an-
cient history now, & I believe the
hand of God was in it all.
I cannot get about enough to
become acquainted with
the newcomers; but tho' at
the sphere of North's has

changed in ² a way I do not like.

The first Division of three in my Pyrimier is ~~to~~ in the hands of Prof Robt Scoon for such structures & suggestions as he may please to make.

Nearly all the material is in hand for the remaining portions, which, unless completely disabled for further work ought to be finished before or by September. After finishing Pt II I shall try to prepare two more articles on S. Lon. for the local press, which, if done, may get reprinted in a pamphlet as my contribution to the Centennial.

My sister & nurse are here again for a second brief visit, & I am amazed at Mrs Gano's improvement

in health. She has gained in weight more than sixteen pounds since she was here last October, & seems every way more normal. Tho' unable yet to do without a nurse, I suppose she must have a nurse if she returns to India, I am not sure her return wd be wise; her old habits & many native friends are her strong attraction, & if well enough, still a chance to do them good. But if not in Allahabad she wd lose most of these. Ernest was here for a few hours recently, having been asked to address a meeting of ministers in Barnardston. He is greatly interested in some advanced studies at

Gordon College, which, if not interrupted, will bring him another degree. He already has two or three degrees including Ph.D. & does not need another; but I think the studies mean more to him than the degree. Some years ago he sent me the reprint in pamphlet of an ancient Sanscrit treatise on metaphysics, of which he had made the translation. How he ever does such things I don't know. But he says his mother gramed him not ^{only} in the whole Bible, but in Sanscrit - that I never knew before. I see that Ma-chen is out with a new book. The D. S. Times keeps up attachment on the Board, & you must have your hands full answering questions. May your bow abide in strength - See you from

here next Monday to Boston
& Ernest, but keep her
apartment in Philadelphia
until June or July, her nurse
seems well suited to her
needs. & I am thankful
she has the means to meet
all these needs. I had
long hoped to provide a
home in Northford for her &
my mother & aunt, when they
should need it. But they
are all better off than I am
now. Please send me reports
of Genl Assembly which, when
read, I will return.

Cordially Yrs

Henry W. Rankin
I hope Mr Fay is recovering
his attack is in precarious
condition - heart weariness.
To lose these two in one year
would seem another irrepa-
rable loss.

117. Worcester St. Boston, Mass. ^{11th St.}
26 April - 1902

APR 26 1902

M. S. FERR.

My dear Mr. Felt

Nothing but please me better than to
aid you in any way I can in
doing justice to George Bowen, &
to those persons who ought to
become his readers, & to be made
acquainted with the man.

Nothing but my disabled condition
has prevented

my own attempt in the matter.
Joseph Cook, whom I also had
the pleasure of interesting in
Bowen, once asked me to
write about him for his maga-
zine Our Day. But this proved
to be only another of my lost
opportunities.

George Bowen wrote out his
Reminiscences at great
length in extracts from
his journals, accompanied by

his mature annotations. This was during his last ten years, and the Reminiscences (of Homunculus, as he styled himself) ran through the ~~last~~ file of the Bombay Guardian for something over two years. They were confined to the early experiences and the first years of his missionary life. I have a bound file of the B. Guardian for all the last ten years of Bowen's life, they not only contain these Reminiscences but his invaluable editorial, & really comments on an immense range of subjects, political, philological, ecclesiastical, discovery, the Ethnics religions, the *Arabs* *Sonj*, & all other ~~select~~ experiments

of eclectic religion in India. The ~~editor~~ papers contain a consecutive Commentary on all of Thomas Goebel & all of Revelation. They are crowded with the richest ore of gold, and studded with beds of diamonds. The man who wrote his obituary announced at the time that all of Bowen's MSS, & other biographical material were in his hands, and he intended to produce a biography. It was never done, and a great opportunity, ¹⁸⁴⁴ thrown away. The biography was eagerly looked for by great numbers who are no longer living, & by many whom Bowen's reputation or title as a *missionary*, as *personal* contact had affected. Twice

I wrote to inquire about the
project; ~~was~~ ^{was} ~~kindly~~, but had
no answer. I forget the man's
name - ~~Robertson~~ I think - He now
edits a paper in Calcutta, & is
well known to my father in
law Mr. Jarvis. He should
be able to furnish material.

Bowen became closely associ-
ated with ~~Wm Taylor~~ (missionary)
who founded the Methodist mis-
sions - I think - in Bombay, &
at that time Bowen entered the
Methodist Church. His theology
had long before become Wesleyan,
altho he went to India under the
Am. B. Bishop Taylor in opening
of him to my step father & Aik-
man said: "Geo Bowen was the
Lamb of India". If Taylor is still
living he can probably help you.
My step father, & Dr Wm Wallace
& ~~Thompson~~ were together with
Bowen in Union Ferry, & were
intimate with him.

I have one long letter from
Bowen to Dr Hickman of excep-
tional interest, and a few
letters that he wrote to me.
I also possess a bound copy of
the ~~Historian~~ romance called "The
Pope of Raphael", which Bowen
published (thru Geo P. Putnam) before
his conversion. I have a few
letters from his older sister, &
Dr Atterbury can probably give
you much information about
the family. All the material
in my hands you are welcome
to use. Tomorrow I go
back to Northford for a week
or so. My books are all
nailed up in many boxes -
all that I have retained, in
the bare hope of a better day
to come - But I must do
some unpacking for my pres-
ent needs, & will find what
I can for you.

My own view of Bowen was
pretty carefully matured some
years ago, & it'd have
been written out while the
facts were fresh in mind.
My own past ten years have
been free of imperium, &
many things have slipped my
mind, and of my hands,
But I will write you again
of Bowen when I can, with
such suggestions as may come
to me. No man ever lived
in India more deserving a
biography. He represents
for me the highest combination
of intellect & spiritual expe-
rience in our times.
McCarter, Bowen, Moody,
Shields — these are the
men I have studied most,
known best & taken to my
among modern Evangelical men

very, & out - from scenes of
immense contrasts, & but
a single aim. ^{- to join the earth & heaven.}

The letter written you about
Dr McCarter by Dr Hubie
only shows how utterly in-
sufficient was his acquaintance
with the man. If you ac-
cept its statements as those
of a competent witness
you will make a serious
mistake.

Very truly yours
Henry Wm Rankin

After a long stay in this country Dr Hubie
got back to Japan just in time to ^{witness} ~~see~~
the last three years, & your correspondence
with ~~him~~ began at that same time. I think
you ^{both} incline to look upon the whole life in
the flickering light of those three years;
while I look on those years as the dawn
the beautiful twilight of evening of a long,
bright, benignant day. But even that
evening was not a mere succession of
fruitful attempts leading to nothing. ^{nothing}
Work was done such as the Mission & the
Mission ^{of} I'll afford to spare; & if Dr Hubie

does not know of anything accomplished
I shall have the pleasure of showing
him. The whole animus of Dr Hubric
is betrayed in that remark about
idiosyncracies. Any man to whose
mind Dr de Carter's [^] idiosyncracies bulked
more largely than his broad humanity, wide
culture, generally sound judgment, perfect
courtesy and exalted aims, is a man who
is picking notes out of his brother's eye
& placing the beam in his own eye.
In the course of his long life a very small
number of Dr de Carter's associates, but no
one really intimate, felt the collision with
his judgment of their own with a sufficient
dulse of repulsion to think of him as Dr
Hubric does. To them he was a man of
idiosyncracies who ~~was~~ was liked best when
he did not come too near. What were these
idiosyncracies? - most of them such as only
added to the charm of his company & friendship.
The rest, I think, in the last analysis, will
prove to be merely the collision of judgment
such as every man of sturdy convictions
must, through life, both encounter & present.
The idiosyncracies may be understood
from the letter of Dr Greene, and also the way
in which most of his associates met
them. To most of his associates in China,
& I think also in Japan, Dr de Carter's ~~presence~~
~~exceptionally desirable~~ presence in any
community or work or house was ex-
ceptionally desirable & welcome.
Even a man like Dr Martin who ~~is~~ is in-
gularly probably had more passages at arms with
Dr de Carter than any other member of the mis-
sion had never been spoken of him as Dr
Hubric does, nor conditioned his relation
to a mission as Dr Hubric did.

He was too well acquainted with Dr McCarter's real value, and the two men very highly appreciated each other. Dr de Carteret moreover was a man of ~~of~~ ~~of~~ unmatchable magnanimity who freely forgave those who were most ready to injure him; and who made some of his enemies - for he had a few - so utterly ashamed of their own small souls that they came to him with abject confessions of their own meanness. I cannot say much of these matters for the public, but I know about them a few others now living do.

~~Dr~~ Dr Ambrose's acquaintance with Dr McCarter's previous to the latter's connection with the E. J. Mission was extremely slight; largely a matter of rumors & traditions handed down through his father, & imperfectly understood. That he should have gained unpleasant impressions of Dr McC. during the latter's connection with the university or the legation is ~~also~~ extremely unlikely: for at ^{that} time no American in Tokyo was more highly appreciated or more generally enjoyed. Of this there is abundant proof.

While Bishop Moore, reviewing up ~~on~~ his views of Dr de Carteret's whole career in Nippon, says that "no one of my missionary acquaintances soon & retained to the last a warmer or more respectful regard from his brethren of all denominations, and from

the Chinese of all ranks than did Dr de Car-
tee. "No Missionary has more worthily
upheld the character of his profession" -
His singleness of aim in all relations of
life was so conspicuous that his tenure
of a Consular office can have done nothing
but raise the credit of Christianity
and American Christianity in the eyes
both Mandarins & people.
Compare this with Dr Sweeney's acct
of Dr Murray's influence at
the University in Yokyo. Bishop
Moule knew him for many years both
at Ningpo & at Chefoo; & yet this is but
a sample of the testimony that came
from many sources; all to the effect
that Dr de Carlee was a man of
marked individuality - but of such
an individuality as made him
among the best loved, most admired
& most needed men in every com-
munity that he ever honored with
his presence & service.

Who are those that speak of him
like this? Well, here are some

of the names:

- Mrs Caroline Coulter
- Mrs Amelia Lowrie
- Mrs Helen Nevins
- Bishop Moule
- Bishop Bardon
- Hudson Taylor
- Dr Martin
- Dr Thompson
- Dr Blodgett
- Archdeacon Arthur Moule

- Walter Lowrie (of Ningpo)
- Henry V. Rautin "
- Dr Caleb Baldwin
- Dr J. L. Baldwin
- Dr Jas C. Hepburn.
- Minister Burleigh
- Minister Geo. F. Seward
- Minister Bingham
- Consul Genl J. Wiley Wells
- Dr Hunte. Corbett
- Rev J. K. Wight
- Brigadier Smith Lyman (for some years

Chief Consul to the Port of Japan).
Besides these a great cloud of witnesses
would testify the same were their
lips unsealed of death. In the Uni-
versity of Tokyo probably no Professor
ever possessed a stronger hold
upon the affection of students &
colleagues. In the City of Ning-
po no foreigner ever lived -
I believe it safe to say - who had so
wide & deep an influence for good
upon the native population as did
Dr de Carlee. It was this very fact
that finally made the occasion of
his leaving that city. It aroused
a bitter jealousy of his few young as-
sociates in the city, during his last
year there - men who found that
one word from Dr de Carlee would
go farther with the people than
all that they could say put together.
They treated him in a manner for
which they were subsequently be-
yond measure ashamed; while he,

rather than stand in their way, left them to work out their own salvation without the help from him whose lap they afterwards bermaaned. All this is ~~sub rosa~~. Dr de Carter never made a public complaint; nor uttered a syllable that would injure the work or reputation of his colleagues. But some of these said things that left a nasty impression ~~at~~ with some ~~to~~ new comers, others not well acquainted with Dr de Carter.

It is not unlikely that some dis-
worded rumor of this matter reached Dr Hubric years ago. But while Dr de Carter's relation to it could even today be completely vindicated if that were done with hostile - it could only be done by breaking his own silence, & speaking ill of the dead. It was the severest test to which his character was ever put during his missionary life; & those few who at the time really knew the facts, & had their admiration of him deeply strengthened & enlarged.

Perhaps you are already weary of my enlargement upon this man.
But someday you may be glad to have this record in your hands; and if I am permitted to complete the public record I think you will find that Dr de Carter's career is one of the most representative, suggestive & inspiring among the careers of modern missionaries. Very truly
yours

Henry Wm Parkin.

St. Albans Mass.

May 13-1902.

Dear Mr. Speer - one week more
I shall probably be obliged to stay
here before I can return to Brooklyn.
On hearing from you what address
to use in shipping the Guardians
I will forward them by express.
The enclosed note which you
need not return names the
man who should have given us
a biography - I think he is now
of Calcutta.

In some number of the Japan
Evangelist for 1896-7-8-9
is a long article by Dr. McCutcheon
on the Historical Monument
of Singapur. My copy of this
was borrowed & never returned,
& I cannot recall the exact
date. If that Magazine
comes to the Board Rooms
please have it looked up
Yours truly - H. W. Rawlin

to Bowen edited. The Guardian
for 35 years. The piles for
his last ten years I have
bound, & two subsequent
years; also ^{an} unbound
pile for a year or two more.

I send you the 12 bound vols.
I hope to find the letters - but
my gods are so packed
& distributed that I have
difficulty in finding things.
The Renaissance romance
called the Pupil of Raphael
I will send you later
after you have read
the Reminiscences. The
Bombay Book & Tract Society
publ'd a number of small
vols. ^{tracts} by Bowen - including
a Small Life of Mohammed val-
uable for its characterization.
The books you will find advertised
in the Guardian. My copies are
nailed up in one of my boxes - but know

Recd North's June 23 - 93.

The Bombay Guardian.

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"ABIDING, BOMBAY."

129, Khetwadi Main Road,

Bombay,.....*24 May*.....1893.

Dear Sir, -

Your money order received
with thanks, we enclose receipt.
You will notice that it realised

Rs 16 . 1 . 0 . which pays for
the Bombay Guardian up to March
10 of 1894 .

In reference to your query
about the life of George Bowen,
Rev. J. E. Robinson Poona has
all the material for writing it,
but we cannot say when it
will be written or published .

Yours faithfully,

Manager Bombay Guardian

H. W. Rankin, Esq.

per Ad.

Mr. Hermon May

May 8 - 1892

12

My dear Mr. Speer

I shall have the Bombay Guardian boxes ready to ship in a few days, do you want them sent to New York or to Englewood? Your letter

does not say. There is nothing left among my books that I have valued more, & hoped more strongly to be able to put to some fruitful use than these vols of the Guardian. But now my hope must depend on you.

If my health sh^d ever be restored to good working order I shall want the books again.

But if I am never so favoured then these books belong to you.

In any case you need not return them to me until I call for them. I am certain you

can turn them to good account,
& will find them exceedingly service-
able in other directions of study
as well as in the biography of Bowen.
Another thing I would like to place
in your hands in case of my
death or sooner. My father's
two journals during fifteen years
of missionary life, are very full
& very legible. From them may
be gathered a vivid and faithful
and inspiring view of all the
early days of the Central China
Mission. My father's house
was the most frequent meeting
place of any in Ningbo for
missionaries of all the Boards
represented in ~~Ningbo~~ that
city. With nearly all of these,
& with a wide range of natives,
he sustained peculiarly cordial
relations. A large portion of the

Bible translation into the Ningbo dialect
was done in concert by him and
Wm Russell, afterwards Bishop of
the Church of England. The boarding-
school for girls mentioned by Dr
Martin in his Cycle was the
smallest part of my father's work,
& devolved largely upon my mother.
But in preaching and itinerating,
founding churches, and training
~~and~~ native candidates for
the Ministry he found his princi-
pal & greatly loved employment.
His journals show every day
mission life at its best, in
a community that exhibited
a rare degree of mutual har-
mony & cooperation among the
missionaries of different lands
& denominations. They also
throw a strong light upon
Chinese life, character, & current

History & prospects. During the
Rebel occupation of Singapore &
McCartee was in Japan for his
health, & my father was ^{the} senior
member of his mission. His
house became the principal
resort & refuge ~~for~~ for English
& Am. missionaries & other's stations
at that field, & for months was
crowded with his guests; while
he was daily in & out of the city
with his life in his hands, dealing
with the Rebel authorities, reassur-
ing natives, interpreting & compar-
ing documents for the Consul,
preaching & visiting the distressed.
The whole story is told in a living,
& deeply interesting manner, and
would make up a volume of
significant hearings. He enjoined
upon his executors to publish no
extended biography of himself;
tho at that time Dr McCartee
I was ready to prepare it.

Now altho' such a publication may not be worth while, I do not think any sufficient reason exists for excluding ~~any~~ the public use of any such portions of his ms. as might yet prove useful to others. ~~But~~ In any case, the unpubl^d journals as they stand would be valuable to any Mission Secretary ~~who~~

whose work is concerned with China. In the event of my death I wish that you would claim these journals as my gift to you, ~~with~~ holding this letter as your voucher. I shall also endeavor to leave a written will or memorandum to this effect.

My father was Dr. Martins' & also Dr. de Gaultier's most intimate friend, as also that of the Nevinses. In his journals Dr. Martins' great

value as a missionary before he left Ningpo is made very evident, while Dr Martin's estimate of the man you can find in the Cycle of Cathay.

I send you some samples of the letters recd regarding Dr McCarter - which will interest you if you have time to read them. Register the pkge on returning, for these letters are too valuable to lose. You will see that Bishop Moule & Rev J. N. Wright agree in the impression that Dr McCarter lacked staying power, and later you will see how I shall meet this view which ~~was~~ is easily accounted for. These men both knew & loved him well, but yet were not ^{so} intimately acquainted with him

as some others who thought differently of this matter. Mr Wright was only some ten years in China & not acquainted with more than a fraction of the work actually done by Dr McCarter. Yet his own letter shows plainly how the natural versatility of the man, and the consequent demands upon his help ~~made~~ in many directions, made it inevitable that his work should be distributed in a half dozen leading channels rather than concentrated in one or two. But as Dr Martin also shows this only fitted him the better for pioneer labors. His Chinese publications were by no means confined to small tracts, but included some larger volumes, & that he did not produce more

Such was by no means due to any
lack of taste for such effort, but,
the physical impossibility of doing
that while actively prosecuting
with ceaseless energy, such as all
attribute to him, three several
callings - Medical, Clerical &
Consular. A better knowledge of
the total product of his activity, and
of the reasons for his changes, will
~~show~~ ^{show} not a changeable character,
or a lack constant purpose, altho
a certain ~~degree of~~ restlessness of
temperament may be admitted
not as a drawback but as an
advantage to his time & place.
Such a better knowledge shows a
providential necessity for the chan-
ges in his life & work con-
sistent with the vicissitudes of health,
his natural versatility, & the in-
cessant demands upon him from
many quarters.

It takes as much constancy to do many things well as one if the many things be subordinated to one aim. But a man who can do well but one or two things often charges a want of persistence to a man who has equal facility in doing a half dozen kinds of work.

"There are diversities of gifts, but the same Spirit, - there are diversities of operations but the same God who worketh all things in all men" (1 Cor 12:4,6.)

And "every man hath his proper gift from God, one after this manner & another after that"

To find associated in one vision three such men as Dr. Charles, Dr. Martin & Dr. Mevins to say nothing of others, fit company for them, early cut off by death, is enough to show what

of splendid qualities are employed
in the evangelization of the
world. What a great & usually
indispensable influence the
missionary may ~~yield~~ ^{exert} in
promoting all the best interests
of a civilization.

They were men of marked
& contracted individuality,
of large & manifold gifts,
of indefatigable industry,
& fundamentally virtuous aims.
To her pioneer missionaries
the New China soon to come
will owe more for her wel-
fare than to all other agen-
cies combined.

The enclosed letter in Latin
from Daicourt is from
the R.C. Bishop of Ningbo.
I think of having a fac-
simile plate of it made

a unique memento. Found
it among my father's papers.

Very truly yours

Henry W. Rankin -

At Mt Hermon a week
longer at least -

by Daniel Steele

See letter Jessica L. Tammun

INTRODUCTION.

Having repeatedly urged the republication of an American edition of "THE AMENS OF CHRIST", I, in turn, am solicited by the publishers (who have the approval of the author) to furnish a suitable Introduction to its readers in this Western World. I have coveted this as a pleasure, yet have hesitated to undertake it as a literary task. My reluctance arises from the fear that the workmanship expended on the vestibule may poorly harmonize with the splendid architecture of the temple itself, and may mar its wondrous beauty. There is a fable that the Genii once built for a monarch a magnificent palace, leaving for the king only one small window to be finished. But in attempting to furnish this window in a style in keeping with the others and with the superb structure as a whole, he failed, after having exhausted his own purse and all the resources of his kingdom. But the failure immensely enhanced his estimate of the cost of the palace. So the risk of a reputed literary bankruptcy on my part is willingly incurred, if it, by contrast, should set forth the richness of this jeweled edifice erected on the soil of India, and comparable to her Taj Mahal of Agra.

As may be inferred from the title, the contents of this book are a series of meditations on those utterances of Jesus which he emphasized by the word VERILY. Dr. Steir has somewhere made the profound and truthful remark, that when Jesus Christ prefaced a saying with the words VERILY, VERILY, he spake out of his co-equality with the Father. Though every word of our Lord Jesus is instinct with life, yea, life eternal (John vi. 63, 68), yet he has chosen to set to others a finger-point indicating their special significance and worthiness of most profound study and unhesitating, unquestioning belief as the pivot of

destiny.

It occurred to two distinguished writers, at about the same time, to group these important scriptures together ^[i.e. the "Vindictive" sayings of Jesus] and make them the themes of devout meditations. These are George Bowen and Andrew Jukes. To which of them belongs the credit of the original conception is unknown to the writer. It is quite probable that it was original with both. But here all resemblance ceases. Jukes, with a kind of Swedenborgian insight, sees in every word a fanciful type. Bowen, with a penetration guided by strong common sense, sees in every word a practical truth. Jukes leans constantly towards millennarianism, with the Jewish notion of the Messiah's kingdom; while Bowen takes the Pauline view of the reign of Christ on earth, the gathering together of the spiritual Israel under the dispensation of the Holy Spirit.

I count it a rare privilege to introduce on this continent a book so inspiring, because itself is, in no mean sense, inspired of the Divine Spirit; a book which will attract and edify thousands of thoughtful souls blessed with lofty spiritual aspirations. Jesus might have pronounced on the Mount an eighth beatitude, Blessed are they who break the bread of life to those who hunger after righteousness, and blessed are the servitors who bring the tray laden with loaves.

All the books of Rev. George Bowen are strongly marked with his individuality. They are all meditations on the Holy Scriptures, exhibiting the same high literary finish; the same glowing love to God and men; the same freshness and striking aptness of illustration; the same vividness of conception; the same breadth of view, with power to discover the subtle, interior connections of thought in Scriptural exegesis; the same ability to illuminate a text as if an electric light had been suddenly hung in its very centre; the same scathing rebuke of a merely formal type of Christianity; the same revelation of the

sunlit heights of assurance and cloudless communion with the Father and the Son, through the Holy Comforter; summits on which the author himself is manifestly dwelling; and the same high estimate of the transcendent privileges of the believer under the Pentecostal dispensation, deliverance from imbred sin and that perfection of love which casts out all tormenting fear, and places an artesian well in the heart and makes the Magnificat of the Virgin ever warble from the fire-touched lips.

In reviewing the many influences which have become factors in moulding my own Christian character, I wish in this public manner to record my sense of indebtedness to this good man whose pen, guided by the Holy Spirit, has, for nearly a quarter of a century, under the sultry skies of India, been as a chisel in the hand of a skillful sculptor, conforming me to the image of the Son of God. More than a score of years ago I secured and read with great spiritual profit "Bowen's Daily Meditations" , - three hundred and sixty-five passages of God's Word, beautifully opened and applied with the unction of the Spirit to the heart of the reader. Some years afterwards I obtained another devotional and expository volume by the same author, "Love Revealed", which suggested to me a title for my own first literary venture, "Love Enthroned".

"Love Revealed" is a series of profound and devout reflections on five chapters of St. John's Gospel, beginning with the thirteenth and ending with the seventeenth, which section of the fourth Gospel one of the Christian Fathers has aptly styled "The Heart of Jesus".

Our author is a modern John who has so long reclined on the bosom of Jesus that he has become qualified beyond any other writer of this century to be the interpreter of his Heart. Both of these books are published by the Presbyterian Board of Publication, in Philadelphia.

This will account for their limited circulation among other denominations, especially among the Methodists, to whom they are peculiarly adapted, bating a slight savor of predestinarianism in the "Daily Meditations", and some faint, lingering reminiscences in "Love Revealed". The reason for the disappearance of these traces of this doctrine in this more recently written book, "The Amens of Christ", will appear as the reader advances in this Introduction.

Already you are inquiring, who is George Bowen? How could so eminent a Christian writer be so unknown to so many American readers? The answer to this question is found in the fact that he was never a correspondent of any periodical in this Western World. We have neither the data nor the space for a detailed biography, such as might be compiled from a series of Reminiscences written by himself and extending through five volumes of the Bombay Guardian. Another American admirer, who, like the writer, is "an unseen friend", has begged the privilege of introducing this autobiography to the American public. It is sufficient for our present purpose to say that Mr. Bowen is an American citizen who some forty years ago offered himself to the Presbyterian Board as a missionary to India. Reaching Bombay, his appointed field, he entered with all earnestness upon his life-work. He soon discovered that the Hindus were strongly prepossessed by the idea of self-sacrifice as the chief characteristic of religion, and were correspondingly prejudiced against religious teachers who received stated salaries for their services, and whose style of living, instead of evincing painful self-denial, was not much below the plane of other foreigners who resided in India for worldly and selfish ends. No sooner did he discover this barricade which stood between him, as God's water-carrier, and the thirsty and dying millions about him, than, with his own hands, he tore it down by cutting himself off from his base

of supplies, the missionary treasury in America. He adopted the Pauline principle of self-support in order that "the Gospel might not be hindered". He cut down his expense to the bare necessities of life in the Orient. He resolved that his only wife should be India, and his only offspring should be dusky Hindus begotten by the Spirit. Paul took the needle and made tents. Bowen took the pen and made books; first in the form of expository editorials in the Bombay Guardian, which have been subsequently gathered into book form for enlightening other lands and future ages. The motive which impelled him to this course is very clearly described in the "Verily" expounded on page 69, in which he argues that the disciple of Christ should announce the Gospel to the world accompanied by all the proofs which naturally pertain to it, especially by a holy and self-denying life. "Perhaps if we were more careful to give men such evidence as would be furnished by a more apostolic simplicity of life, self-denial, and unworldliness, by faith in God for all that we ourselves need, by a more perfect conformity to Christ, by more mutual love, by the power of its spirit put forth on our own characters, God might bear testimony from heaven by such displays of his power as are best fitted to impress the minds of unconverted men". In this attempt to condescend to men of low estate, and to become all things to all men that he may save some, Mr. Bowen has jealously guarded Christianity from all association in the minds of the Hindus with the vile mendicant teachers of their own religion. He does not, like Major Tucker, the head of the Salvation Army in India, put on the dress of a fakir and go barefoot with a gourdshell from house to house begging food, in order to gain converts to Christ. Paganism, in the opinion of our author, is to be leveled up to Christianity, and not Christianity leveled down to paganism. He does not believe in what the India Salvation Army boast of, "being saved from

shoes".

Mr. Bowen is far removed from any self-complacency because of his self-denying life; and equally far is he from all feeling of censoriousness towards other missionaries to whom it is not given to be celibates for the sake of the kingdom of God and to step out upon the platform of self-support.

The first effect of his attempt to approach the Pagans in Bombay, as nearly as possible on their own level, was met by violent opposition. Satan, who saw the vantage ground which the missionary was taking for his Master's cause, raised tumults when he attempted open-air preaching, and gave him a chance to sympathize with Paul, "once was I stoned". But none of these things moved the apostle to India. Long since has persecution ceased. The power of a godly life, in manifest self-abnegation for the salvation of others, has conquered. The Hindus now call this self-sacrificing preacher "the white saint".

His order of intellect fits him to instruct and stimulate believers aspiring after a perfect conformity to Christ, rather than to sway the unsaved multitudes by melting entreaties or by irresistible appeals to their religious fears. For this reason he regards his missionary life as "singularly sterile". In writing thus depreciatingly in regard to his public labors, Mr. Bowen forgets that St. Paul, in Eph. iv. 12, sums up the work of the minister of Christ without mentioning the conversion of sinners, so intent was he on "the perfecting of the saints".

In the autumn of 1871, a tall man, with a patriarchal flowing beard, appeared in the streets of Bombay, preaching the Gospel on a self-supporting basis. He was endowed with the evangelistic gift,

and was attended by the power of the Spirit in an extraordinary degree. This man was William Taylor, now Bishop of Africa. Mr. Bowen saw that he was a man after his own heart, a true yoke-fellow, with whom he desired to be yoked for drawing the Gospel plow through the fallow fields of India. William Taylor's work, at first non-denominational, was at length organized into a Conference of the Methodist Episcopal Church, and George Bowen became a member and a presiding elder. William Taylor once said to me, "I found that grand man and Pauline minister of Christ still wrestling with the inherited doctrine of unconditional election of some to eternal life while others were either reprobated to eternal death, or passed by and left without that special call of the Spirit necessary to regeneration. I had several talks with him, and succeeded in taking every kink of Calvinism out of him". This accounts for its absence from his later writings.

There are, in the life and spirit of George Bowen, striking points of similarity to Archbishop Leighton. Both were sanctified from their earliest years; both while as yet boys heard and obeyed the Divine call to the ministry of the Gospel; both evinced the same spirit of self-denial to enable them to draw others to Christ; both remained unmarried for the sake of the kingdom of heaven; both resigned their salaries when convinced that they were obstructions of their own growth in holiness, and of their highest usefulness as soul-savers; for the same reason both changed their church relations midway in their ministry; both went from a Presbyterian to an Episcopal form of church government; both were noted for their unselfish liberality in bestowing upon others the gifts of money which providentially came into their hands; both lived in the Holy Scriptures, and left behind them for the edification of the future church most precious meditations

on portions of the Word of God. To both of them do the exquisite lines of Cowper apply:-

"When one, that holds communion with the skies,
Has filled his urn where these pure waters rise,
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings:
Immortal fragrance fills the circuit wide
That tells us whence his treasures are supplied".

We know of no books which are better models of expository preaching than these books of Mr. Bowen. This style of preaching is becoming more and more necessary to the spiritual life of the church, as the modern press is deluging our centre-tables with its floods of tempting secular literature illustrated by the brilliancy of the engraver's art and sparkling with the wit and wisdom of the most charming writers. The Word of God, crowded out of our homes, should find more ample space in our pulpits, if we would have the church of the future filled with vigorous, stalwart, vertebrate members. Such must be developed by digesting the strong meat of the Holy Scriptures. One objection to expository preaching is the erroneous notion entertained by many preachers, that this style of address is necessarily dry and unattractive to the people. This would be the case if it consisted of a formal and grammatical exegesis after the fashion of our modern commentators. This is not the style advocated by us, and exemplified by Mr. Bowen. He, by his example, teaches us how to use what Sir William Hamilton aptly styles the "Representative Faculty", or Imagination, the power the mind has of realizing the distant scene and vividly picturing the attendant circumstances and divining the motives of its actors. The dramatic sensibility of human nature is not to be surrendered to Satan as his own by prescriptive usurpation. It is a creation of God and should be consecrated to his holy service. The preacher should dramatize the Bible, not with costumes and curtains and the vulgar ma-

chinery of the stage addressing the eye, but in graphic word pictures addressing the mind. In this art of seizing the golden thread of unity which runs through an entire book of the Scriptures and of unrolling its successive scenes in one panorama, the Scotch and the English pulpit excel, as will be seen by an examination of the historical sermons of that foreign importation into New York, Dr. William M. Taylor, one of the best modern representatives of this style of preaching.

We cannot close this Introduction without a suggestion to editors and writers for our weekly periodicals. This class of literary toilers complain that their labors are forgotten with the paper which is old the day after its date, and fit for the attic or for fire-kindlings. But here is a writer for the weekly press whose work, instead of sinking in the gulf of oblivion, is rising steadily in the esteem of the best judges. The secret is, he has hung all his periodical contributions on the staple of God's Word. It was good old Bengel who said that if a man desired immortality on earth, the surest way of attaining it would be to connect his name with the Word of God, which abideth forever.]

We hope that other fruit is ripening on this oriental tree, that this palm of India will bear its most luscious fruit in old age. May the writer live to pluck, and eat, and commend to others the future product as he is now permitted to commend the past fruitage.

Reading, January, 1886.

Milton Feb. 13, 1903

Robert E. Speer

My Dear Brother

I have derived great spiritual benefit from the writings of Geo. Bourne. For this reason I am gratified by the intelligence that one so competent as yourself has taken in hand the preparation one whom the natives of Bombay in his later ministry called "the white saint."

I never saw him. After devouring his Daily Meditations, and Love Revealed I got hold of an Eng. Edition of the "Annals of Christ" and suggested to a Boston publisher (McDonald) that there should be an American Edition. He said that he would do so if I would write the Introduction. Wishing some little biographical data I wrote to him. His reply is the first letter a copy of which is inclosed. More fully explaining my purpose in a 2nd letter I received the 2^d inclosed reply. These replies are chiefly valuable for their revelation of the modesty of the man and the indication of the sources from which the materials of his biography may be drawn. My own estimate of him is found in my Introduction to the Am. Edition of the Annals, 13. 3. 1903.

If you have not a copy, I will loan you mine readily.

yours with the abiding Comforter

Daniel Steele

It is to see me & my sister several times to decipher the Chirography of these letters.

over

Dr. Daniel Steele

My Dear Dr. Steele

My sister, Miss
 Harriet Town, (Columbia Co. New York) sent me the other day a
 letter to Dr. Fuller in which you kindly intimate your wish
 to prepare a biography of myself. I have much reason to be
 thankful that the Lord has disposed one whom I so highly
 esteem as myself so favorably toward me. Anything prepared
 by you would command the attention of a considerable
 portion of the Chr. public in America. But my name
 is known to few in America, as I have never corresponded
 with any paper in America since I came to India. There
 is nothing in my life of any significance apart from
 the goodness and condescension of the Lord vouchsafed to
 me. As a missionary my life has been singularly sterile, and
 on this account it is a trial to me to have the attention
 of people directed to me. I write especially to inform you
 that I have published in the "Sunday Guardian," some
 years ago, extending through seven volumes of that publi-
 cation, Reminiscences containing all the information
 which you were asking for, giving detailed accounts
 of the Lord's dealings with me in bringing me into his
 marvellous light. - As Henry D. Hankin, an unlearned friend of
 mine, living at Northfield Mass. at the "Brook's Seminary,"
 has all these volumes, and has expressed to me a desire

that the MSS. were I could appear in book form,
I wrote him that when I have once published anything
in the Guardian, I commit it to Providence and take
no steps myself to reproduce it in another form, having
learned that all such steps are infructuous. The Daily Medita-
tions, Love Revealed, and Amen's of Christ, were all first pub-
lished in the Guardian, and reproduced independently
of my action, though not without my consent. I have no
objection to the reproduction of the MSS. or an
abridgement of them, though I would not recommend
anyone to take the necessary risk connected therewith.
If you think the Lord would have you give your valuable
to the preparation of an acct. of the Lord's dealings with me,
you might send this note to Mr Rankin who I think
would gladly cooperate, by placing the volumes at your
disposal, or otherwise.

I remain, dear Dr. Steele

yours faithfully in Christ-

Wm. Law, Oct 21 1851

Rev. Dr. Steele

My dear Brother

Many thank for your very kind letter of May 10th apprizing me of my mistake regarding your purpose. I now understand the matter, I think it is one year since Bro. McDonald wrote asking leave to print the "Amens," and I supposed that on second thought he had concluded not to. I suppose you have seen Dr. Hamma's introduction to Daily Meditations. Eng. Edition, Barring the eulogy, it was very kind of him to engineer it before the public. And now the Lord the Lord raises up for me a friend in America whose endorsement is equally valuable. I am most thankful to Him for your friendly offices. I truly trust that the Lord will supply to you your vigor of brain which you say has been impaired by various exertions, and that you may go from strength to strength. "Unto Him that hath shall be given and he shall have abundance."

I have very highly of Mrs. Barth's Proceedings.

She seems to me more single-eyed than the General, but the Lord knoweth his own. They, the S. Army, have not the success in India that we hoped, and they sometimes seem to set the Salvation Army above Christ. We therefore give them a most cordial greeting when they come.

and worked with them while we could. But their course
 has lost them a measure of our sympathy.

I have daily impressed upon
 me that the path of truth indicates the way in which
 Missions are to be made fruitful. To get near
 the Creator, we must get near to God.

Yours truly

Yours faithfully in the Lord

Geo. Bowen

January 15/37.

SHORE DRIVE PLAZA - 485 PELHAM ROAD - NEW ROCHELLE - N. Y.

Dr. Robert E. Spear, R. E. Speer
150 Fifth Avenue,
New York City.

JAN 18 1936

JS

Ans.
Dear friend and brother:-

In response to your letter of Dec. 30/30, I am sending you a few notes that I have jotted down about memories of the Rev. George Bowen, of Bombay, India. Forgive my amateurish type writing.

Kindly remember me to your wife and the other members of your family whom it has been my pleasure to meet. I can never forget my delightful associations with the Spears in our voyage to and from South America in 1925.

I am very sincerely,

I. D. Stone.

Sumner Stone

It was my good fortune to meet the Rev. George Bowen late in December 1880, in Bombay, India. Landing that day from America I improved the opportunity to get acquainted with one with whose fame I was familiar. As he welcomed me to his humble home in a remote part of Bombay he had the appearance of some long departed saint. ^{or} Hus, Calvin, Knox, with thin face crowned by skull cap, emaciated frame, a reincarnation seemed to be greeting me with gentle voice in kindly welcome. He had the appearance of a recluse devoted to study and good works. I was fascinated by the man. He was living in extreme poverty, in two small rooms devoid of any luxuries. Yet if contentment implied riches, George Bowen was a multimillionaire. No wonder he was named the "White Yogi". He was like one of the hermits of the early centuries without one of their vices. He was fastidious in dress, a perfect gentleman of culture in his devotion to high thinking, clean living and delight in human friendships. From the Government house on Malabar hill to the home of the humblest cottager he was prized as a friend. English, Americans, Eurasians, Hindus, Parsis, Moslems, all classes and conditions looked upon him as a saint. Yet he seemed utterly unconscious of sainthood. His latch string was always out to callers, no matter whom. The scholar, the writer, the recluse never showed signs of annoyance when a visitor knocked at his door. It may be that only a box was available for a seat, yet with unaffected courtesy it was proffered, even to the high ecclesiastic, a Bishop delegated by Her Majesty Queen Victoria, when by her special orders he called to convey her respects. A young missionary was received with the same courtesy as was the Queens Chaplain. We both were served with a cup of tea brewed by Mr. Bowen. The great Churchman related with delight how Mr. Bowen took a loaf of bread from behind some books on a library shelf, sliced and buttered the bread, then when tea was ready invited his distinguished guest to lunch with him. There was no display of affectation, but the utmost simplicity on the part of George Bowen in the hospitality extended. The chaplain

Her Majesty the Queen Empress of Great Britain and India, was entertained as could be an humble Eurasian or a poor missionary. Mr. Bowen's conversation was always adapted to the mental equipment of his guest. The great churchman spoke with delight of the feast of reason and flow of soul that made his hour with the saint and scholar, memorable.]

George Bowen was born in New Hampshire, if my memory serves me correctly. Highly educated, a man of letters, I do not recall from what American college he received a degree. Until well into his twenties, he told me that he was an avowed agnostic, refusing to accept the Bible as the inspired word of God, in fact he was not a believer that there was a God such as Christians said they trusted and had revealed Himself in Jesus Christ and had inspired prophets, poets and apostles to write, what Jews and Christians declare to be the word of God named the Bible.

The change in his life came when a young woman, to whom he was devoted, died. He refused to believe that one so beautiful, so gifted, so charming, could dissolve into nothingness when she ceased to breathe and a clergyman's words, "Dust to dust" were spoken and her body committed to the earth. It was unthinkable that such a radiant spirit, and intelligent personality possessing virtues angelic, could have come from dust and return to dust. It was then that he began to grope his way to God, to find an explanation, or even a clue to the mystery of such a life, so soon to pass beyond his ken. The God he sought groping, in the darkness, revealed Himself to George Bowen as to Moses, and Augustine of Hippo.

Some time in 1847 or 48 Mr. Bowen was received as a member of the Spring street Presbyterian church, New York city and later ordained and sent by the missionary Board to Bombay, India, where he arrived in 1848. Very soon he decided to give up his salary, live among the natives and depend for support upon his earnings by the pen. When I met him he was editor and proprietor of the Bombay Guardian, a religious weekly. Several books of devotional reading were issued by Mr. Bowen. One of these

fall into the hands of Queen Victoria and greatly pleased her majesty. When the Crown Prince, later King Emperor Edward VII, visited India, her majesty commanded her Chaplain, a distinguished ecclesiastic, to convey her gratitude to Mr. Bowen for the spiritual help she had received from his writings.

When William Taylor, later known as Bishop Taylor of Africa, went from Australia to India for an evangelistic campaign at the invitation of Dr. James M. Thoburn and others, Mr. Bowen was so greatly impressed by his preaching and his plans for establishing a self supporting mission to the people of India, that he joined the new movement and accepted work under the great Evangelist. When I met him he was acting as Presiding Elder, having charge of the Bombay District of the South India Conference of the Methodist Episcopal Church.

It was my good fortune to be appointed in charge of the Methodist churches in Bombay and thus for a period of four years, became the pastor of Mr. Bowen. He was in my home when he passed away. On a day in February, 1888, we laid his wasted body under the grass and flowers. February is the month of roses in India. A group of his friends sang the old hymns of hope as we lowered the frail tenement of clay into the grave. In addition to his remarkable mental and spiritual gifts, George Bowen was a musician of unusual talent. His visits to our parsonage, where he dined with us once a week, will ever be remembered as musical treats. Sitting alone at the organ his improvisations reminded us of the Lost Chord as his fingers wandered over the keys evoking music strange and beautiful.

It has been my privilege to meet many distinguished men, but never one to compare with George Bowen, the White Yogi of Bombay, India. Gentle, humble, beloved by all, he was a ten talent servant of his Master Christ. He lived, served, passed to his reward an Image Christi.

December 28, 1936.

Miss G. Mabel Elliot, Secretary
London Committee, Guardian Mission Trust,
Friends House, Euston Road,
London, N.W. 1, England.

Dear Miss Elliot:-

For many years I have been gathering material for a biography of George Bowen of Bombay, who was for several decades the Editor of The Guardian when it was published in Bombay. I have a complete file of The Guardian from March 3, 1866 until after Bowen's death in 1888. I have been unable, however, to secure any files of the paper from 1854 to 1865. I am writing to inquire whether you have these files in the office of the Guardian Mission Trust. If so, would it be possible to borrow them for a few months, or if you have a duplicate set of these files, could I purchase it? If you do not have the files for these years do you know whether they are in existence elsewhere?

Bowen states in a note in one of the issues of The Guardian that the ants are being busy with his own journals and with the Guardian files and it may be that no issues for The Guardian for some of the years between 1854 and 1866 are in existence.

Can you tell me also the history of the Guardian Mission Trust? How long has it owned The Guardian? Who was owner of The Guardian between 1854 and 1865, and who owned it during the years of Bowen's editorship? I should be very grateful for anything you can tell me regarding the history of the paper and the owners of it and the origin and history of the Trust.

The late Bishop Robinson of the Methodist Church in India had intended to write the life of Bowen but never did so, but passed over to me the materials he had collected. I have the biography almost done and am working now on the files of the paper during Bowen's editorship.

I shall be very grateful for any information whatever that you can supply with regard either to the paper or to Bowen.

I shall be especially glad for any information in regard to the history of the Bombay Guardian prior to 1866 and subsequent to Bowen's death in 1888.

Very sincerely yours,

THE GUARDIAN

A Christian Weekly of Public Affairs

EDITOR: A. N. SUDARISANAM

MANAGER: A. E. PAUL

R. E. Speer

WOOD'S ROAD,
MOUNT ROAD P.O.

Madras 28th December 1936

DEC 28 1936

Ans.

DR. R. E. SPEER,
156, Fifth Avenue,
New York, U.S.A.

Dear Sir,

I have received your letter of the 27th October asking me to enquire of Mr. George Brown and enquire if there were any of the old files of the Worker Guardian. Our files here refer to the Guardian from its revival in 1923. It is possible that the Guardian Mission Trust Office in London has the files you refer to. I am forwarding your letter to that office. You may also address them direct as follows :-

Miss G. Isabel Elliot,
Secretary,
London Committee, Guardian Mission Trust,
Friends House, Finsbury Road,
London, W.V.I.

Yours sincerely,

A. N. Sudarisanam



The Christmas Light

"WHAT means this glory round our feet,"
The Magi mused, "more bright than morn?"
And voices chanted, clear and sweet,
"To-day the Prince of Peace is born!"

"What means this star," the shepherds said,
"That brightens through the rocky glen?"
And angels, answering, overhead,
Sung, "Peace on earth, good will to men!"

'Tis eighteen hundred years and more
Since those sweet oracles were dumb;
We wait for Him, like them of yore;
Alas! he seems so slow to come!

But it was said, in words of gold,
No time or sorrow e'er shall dim,
That little children might be bold
In perfect trust to come to him.

All round our feet shall ever shine
A light like that the wise men saw,
If we our loving wills incline
To that sweet life which is the law.

So shall we learn to understand
The simple faith of shepherds then,
And kindly clasping hand in hand,
Sing, "Peace on earth, good will to men!"
—James Russell Lowell.

Sam's Example.



"WANT you to drive this load of potatoes to the station, Sam," said his father.

"This afternoon?" asked the boy.
"Yes. It's mild. If it should freeze up to-night, as looks likely, it would not be good weather to ship potatoes."

Sam frowned impatiently.
"I want to go with the boys for a good skate. The pond isn't broken up yet, but it may be any day. Perhaps this will be the last skating of the season."

"You can easily be back in time for that, and not have to drive the horses too fast, either. Now, then—for a quick start."

Sam helped his best at getting up the load, inwardly resolving that he would return in time for his evening's frolic even though it might be a little at the expense of the horses.

The roads, however, were heavier than he expected to find them. Some recent rains and mild days had brought a suspicion of spring in most respects most delightful. But the steadily-jogging horses seemed to have their own opinion of just how much ground they ought reasonably to be expected to cover, and all Sam's urging beyond that was of little avail. Making at length a turn toward a stream he was to cross, his attention was at once drawn to the ice floating upon it.

"I didn't know the ice was broken up. My! there's lots of it."

The grinding and crushing of the huge cakes became louder and louder as he drew nearer. The swift current bore them rapidly down and hurled them against the piers of the bridge he was to cross.

Coming near the bridge he saw a placard nailed to one side. It read:

"No crossing here. Bridge unsafe."
"Well—I like that!" said Sam. "No crossing! It's three miles down to the other bridge. If I drive down there, I shan't get home before bedtime." With a face of disgust he critically scanned the bridge. "I don't believe there's any danger. I believe I could cross. Somebody's crossed, by the looks, since they put up that notice. Six miles round! I do believe I'll try it."

Urging his horses to the bridge, he stopped and took a closer survey of the situation. With every assault of the ice cakes the structure quivered as if in pain and fear. The grinding and groaning filled his ears. He did not at all like the look of things.

"You know I always depend on you to use wise judgment in matters which I cannot foresee," his father had said to him. Very well Sam knew that faithful attention to duty forbade his taking any such risk. And yet—that six miles round and his evening's amusement.

"I'll go on," he said to himself. Amid the roar and the grind he heard a voice shouting, "Stop! don't drive over that bridge."

A man who lived near was calling to him, making energetic gesticulations.

"I guess I'll try it," Sam called back to him. In spite of the increasing violent remonstrance, he drove on.

His heart almost stood still as he advanced. The bridge creaked and swayed under the additional strain of the load, and the ice rose as if determined to crowd him into the water which boiled and whirled below. Before taking two wagon lengths he had repented his daring. But once on, there was no turning back. The horses became frightened and a little restless, but he must urge them on. The bridge took only about two minutes to cross, but to Sam it seemed hours, as with set lips and reins tightly held, he gazed at the shaking planks beneath him.

With a final cut at his horses, he hurried them over the last few feet and was on blessed firm ground. For a moment he felt half sick at the thought of the peril through which he had passed, then glanced back at the giver of the friendly warning, who had followed him to the edge of the bridge in dismay at his daring.

"Hello! I'm over all right, you see!" he cried, waving his hand. "I'm no coward," he added to himself. "What a simpleton I should have been if I'd gone clear round." He drove on, rejoicing in the foolhardiness which he misnamed courage.

"And I'll try it again," he declared to himself. "If I've done it once with a load and no harm came, I surely can do it with an empty wagon."

Two hours later he again drew near the bridge. But this time the country road was not quiet and solitary except for the one warning neighbor. Teams were drawn up near the creek, and men were lingering about with faces of grave concern.

Coming nearer, Sam perceived that the poor old bridge had at last succumbed to the cruel attacks on it. One pier had been carried away, leaving a great gap fringed by splintered timbers and planking.

"Ah! it's gone at last, has it?" said Sam.

"Yes, and that isn't the worst of it. A boy and his team went down with it."

"What!" exclaimed Sam. The man pointed a little way down the stream, at one side of which Sam saw a small crowd of men.

"They're trying to get that horse out," said his informant. "The other got swept down stream, poor beast, but this one happened to make toward shore—or perhaps the ice happened to push him that way."

"And where is the boy?" Sam asked, breathlessly.

"They've carried him into the house. He made a brave fight for it—jumping from one cake of ice to the other. But he slipped and got an ugly whack on his head and would have gone down if neighbor Forbes hadn't been watching and managed to get out and help him. His wagon must be miles down by this time."

Forgetting his hurry to go home, Sam went to the house where the injured boy lay, still insensible from the blow on his head. His heart was filled with dismay at the misfortune which had overtaken the one who had practiced the same folly with himself; and it sank lower as he perceived that it was a cousin of his own, a fair-haired boy whose mother was a widow. Sam found an opportunity of sending news of his whereabouts to his father and then remained beside his cousin through his long hours of unconsciousness, during which the doctor admitted that there might be serious doubts as to the result of his injuries.

"How came you to do such a foolish thing as to try to cross that bridge?" some one asked as at length he opened his eyes.

"Why—somebody told me Sam had crossed," he said, gazing feebly at his cousin.

And during the long season of illness and anxiety which followed, Sam had full time for meditation on his responsibility for the results of his actions on others as well as on himself.

—The Advance.

In the Vineyard.

ONE of the speakers at a Christian Endeavor convention, was telling of a certain deacon whom he found in a small country church away up among the hills of Vermont. He was a man of inherited and acquired wealth, with all surroundings contributing to an easy and luxurious life. Yet he was one of the most zealous and self-denying members of the little church, known throughout the whole community for his good works.

Said the speaker: "I ventured to ask him one day why it was that he was pursuing a

course so unusual to rich men, how it came to pass that he gave himself so unreservedly to Christian work. His reply was, 'When I became a Christian, and began to read my Bible, with appreciation of its meaning, I read that I was called into the vineyard of the Lord; and I made up my mind at once that I wasn't called there to eat grapes, but to hoe; and I've been trying to hoe ever since.'

—The Christian Endeavor World.

The Best Gift.

Why do you look so downcast?
What do I hear you say?
Nothing to give to people
On Christmas or New Year's day?
You want to be making presents;
Well, now, just think awhile,
Suppose you look in the glass, dear,
And present yourself with a smile.

Then make up a bundle of troubles
And give them away to the Past,
He owns such a croony junk shop
Where worn-out worries are cast.
Just bundle them on to the Old Year
And let him lug them away,
And next give a heart of hope, dear,
To the New Year blithe and gay.

And then give praise to the best things
In the people you meet this year;
You may be surprised at the goodness
You'll find if you look, my dear,
And when you are hurt by the folly
Or faults of the folks you know,
Just toss them a bit of your patience
And a word of pity or so.

—Ella Wheeler Wilcox.

George Bowen, the "White Yogi."

BY THE REV. J. SUMNER STONE, M. D.



TWO young men just landed from America on "India's coral strand" started out to see the curiosities and celebrities of a great city on the shore of the Indian Ocean. There were monuments, temples, and palaces by the score; there were princes and princelings, governors and generals and

nabobs. But this morning we were hunting a prince, but not among palaces. So we picked our way through the crowded native district till we came to a broad street called Grant Road, and stopped in front of a low, one-story building divided into narrow apartments, two rooms deep. This was the office of The Bombay Guardian and the home of its editor and proprietor—one of the celebrities of India. Americans and English called him George Bowen; natives called him the "White Yogi," or white saint. To our timid knock the door opened and—I started. It was December, 1880, yet we seemed to be in the presence of a Huguenot, Geneva Calvinist, or Scotch Covenantor of the sixteenth century. The figure that greeted us might have been John Calvin or John Knox. Spare body, thin face, gray beard, narrow, high forehead, surmounted by rimless skull cap, thus the "White Yogi" stood framed in the door, bidding the strangers to enter.

How shall I picture to you that room? It was small, its furniture was of the plainest type and limited. The editorial table was a chaos of books, copy, manuscripts, and periodicals. Among the books, placed without order in the bookcases, I noticed a loaf of bread next to a dictionary, and a few bananas sharing a shelf with some works on theology and sociology. I realized that I was in the presence of a remarkable man, in the sanctum of one of the leading writers of the Indian empire, one of the most distinguished representatives of Christianity in the eastern world. At once there flashed into my mind the words of Jesus concerning John the Baptist: "What went ye out into the wilderness to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet."

George Bowen was a scholarly man; he was by birth and training a gentleman. He was widely read, widely traveled, a thoroughly trained man. When he wrote golden words flowed from his pen; gems of thought fell from his lips when he spoke. He had the brain of a philosopher, the soul of a poet, and the genius of a musician. I wish I could convey to you the impression produced by the strangely-gifted man when he sat down at the organ to let his fingers "wander idly over the noisy keys." He lived in poverty, yet he was rich—he had all that the mil-

lionaire possesses—sufficient. He lived among the poorest of the people, was a comrade of the coolie, yet he was sought by the cultured and the noble.

When the Prince of Wales visited India, instructed by her majesty the queen-empress, he sent his chaplain, one of the distinguished bishops of the English Church, to pay royal courtesies to George Bowen. The herald of the English queen-empress was received in the same room and with the same unaffected cordiality that was extended to us.

Once a distinguished gentleman said to George Bowen: "I will come and have breakfast with you."

"Come and welcome," replied the White Yogi.

When the noble guest arrived he was received into the little editorial sanctum and seated amid the confusion of books and papers before described. There were no signs of breakfast. At last, when his appetite was beginning to call rather loudly for substantial, Mr. Bowen remarked: "We would better break our fast." He then set out a soap box, placed on it a loaf of bread, a bunch of bananas, a pitcher of water, two knives, and two glasses, and invited his guest to draw up and share his meal. There were no apologies. This was his daily fare. He counted it no discourtesy to share his ordinary meal with any man who might be his guest, be he bishop or beggar.

George Bowen might have lived better, if by better we mean more luxuriously. Forty years before he had chosen this style of living, that he might get nearer the natives to whom he came as a representative of that One who "though he was rich, yet for our sakes became poor." In 1848, a missionary of the American Board of Foreign Missions, he gave up his salary, left the mission house, and went into the native quarter to live among the people. On one occasion a friend left him a bequest of ten thousand rupees. He at once gave the money to a congregation on the other side of India.

Several times, while he was absent from home, friends visited his quarters and straightened things up, replacing his native cot with a civilized bed with luxuries, in the way of sheets, quilts, pillows, curtains, that enter into the make-up of an ideal bed. They spread a carpet or beautiful rug on his floor, and added a comfortable rocking-chair to his study furniture. He would be delighted with the new "fixin's;" but remembering some poor widow or unfortunate family, the comforts would find their way on errands of mercy, and George Bowen's den would swing back to its old condition.

The White Yogi differed from other saints of church and heathen history in many respects. He was not sour or sanctimonious. He was not austere or critical. He never complained of other people's style of living. He went, like Jesus, gladly to the feasts and festivals of rich and poor alike. In palace and hut George Bowen was always a welcome guest, ready by any means in his power to contribute to the joys of young and old.

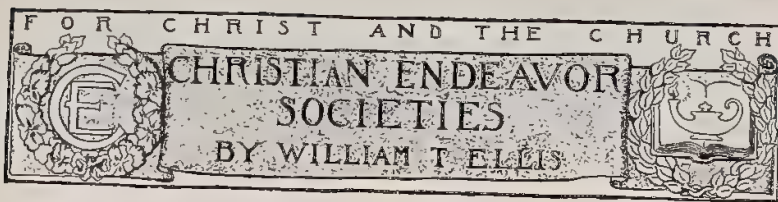
He was not a monk in dress or manner. He was a brother among men of all degrees. He was an indefatigable worker, a student, a writer, a preacher, a missionary, a minister of Christ.

Nothing went on in the world—social, religious, or political—that escaped his notice. For nearly thirty years his journal spoke forth truths, commendations, admonitions, denunciations, that men of all creeds and ranks in India gave heed to. His editorial sanctum could be an Olivet or a Sinai.

This remarkable man finished his fortieth year of work in India without a furlough or vacation. One evening, shortly after this fortieth anniversary, he was induced by two Christian ladies, medical missionaries, to come to their home for a day or two, on the ground that he was not well and needed a little home nursing. It seemed strange for him, but he yielded and allowed himself to be cared for by them, as if they were his daughters. Several times during the night these ministering spirits looked into his room. About six in the morning he opened his eyes and saw one of the sisters, and smilingly greeted her with a cheery "Good morning!" At seven, when she came again, he was gone. The worn shell was lying on the cot like an abandoned chrysalis.

"Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea;
* * * * *

Rest comes at length; though life be long and dreary,
Faith's journeys end in welcomes to the weary,
The day must dawn, and darksome night be past;
And heaven, the heart's true home, will come at last."
—The Cassmate.



Topic for December 31. The heavenly record. Luke 10 : 20 ; Rev. 3 : 1-5.

Topic Thoughts.

THE sure record kept in eternity is the good man's hope and the bad man's fear. The good man is not afraid, for the fuller revelation of his life only means greater honor to himself. No better service can be done him than to show truly what he is. Having nothing to hide, the light is his friend. Not so with the evil man. He dreads the heavenly record, and hates it. He thinks it unkind of God to write down a man's life. For he knows that a record of his own deeds condemns him. Because his life is wrong, the light is his enemy.

GOD has no human assistants in keeping the divine chronicle. He does not need the information or advice of a man's neighbor in recording his life. None of the judgments of the world influence him. A man may go through life lauded and honored and envied, and yet be written a failure in God's book. The opinions of men do not affect God's opinion. He alone is the Author of the great book of records.

THERE are no mistakes in God's ledger.

IF our names are in God's book it matters not if they are not in fame's book.

There are few things more distasteful to a sensible person than an affected man or woman. Such a one seems to walk in a lane of mirrors. He is always considering the effect his words and actions will produce upon others. He pretends to be what he is not, and whether the pretense be by dress, voice or manner, it is an intended deception. Sometimes, although very rarely, such a counterfeit is accepted at his assumed value. But he never deceives God. The heavenly record contains the true value of every one of us. We may pass a bogus life off on the world, but never on the omniscient One.

THE words that will shine brightest on heaven's record are not of the deeds that shone brightest on earth.

"GOD knows." In this truth is greatest comfort for all who are troubled. His knowledge is perfect. Men do not know and cannot understand. Their judgments are mostly misjudgments. Because their knowledge is limited, their opinions are always imperfect. If they only knew, men would often praise where they censure, and condemn where they applaud. Because man's approval or disapproval is worth so little, the troubled soul turns to God, seeking comfort from the consciousness of an Eye that sees everything, of a record that is just and of a heart that is all love. God knows, and some day he will straighten out life's tangles and apportion its rewards truly. Therefore we can afford to wait for the opening of the great book which never blunders.

THE sins we hide from the world are all recorded in God's open book, for all eyes to see, one day.

WE often speak of a man's "making a record" in this or that business or sport. We concern ourselves too little, though, about making a record in the enduring book. Yet this is the only record worth while.

THE heavenly record is the true record of our real life.

WE should be ashamed of our own names in heaven, so Jesus gives us his name.

A GREAT truth about life records is that they are indelible. Every one's past stands as he has written it. We cannot erase or alter the record of the year that is closing. It is now in God's hands, forever, to become a part of his book of lives. Every one has felt remorse at an act or a period that has passed beyond recall or correction. This very fact should quicken us to a keener sense of the necessity for keeping clean the record of the future. We have no control over yesterday, but we have over to-morrow. The

pages of the old year are not as sightly as we would wish ; therefore let us make fairer the pages of the new.

THOUGHTS occupy more space than deeds in the all-wise record.

THE year that is most like one of heaven's beautiful years is the year most filled with unselfishness.

HERE are a few Bible references on the topic : Job 31 : 4 ; 34 : 11 ; Ps. 19 : 9-11 ; Prov. 5 : 21 ; 41 : 18 ; 24 : 12 ; 25 : 21, 22 ; Eccl. 12 : 14 ; Jer. 17 : 10 ; Matt. 7 : 1, 2 ; 10 : 42 ; 12 : 36, 37 ; 16 : 27 ; Mark 9 : 41 ; Luke 6 : 20-23, 35 ; 12 : 47, 48 ; John 12 : 48 ; Rom. 2 : 6, 7, 13 ; I Cor. 3 : 8, 13-15 ; 4 : 4, 5 ; II Cor. 5 : 10 ; Gal. 2 : 16 ; 6 : 7-9 ; Eph. 6 : 8 ; Col. 2 : 14 ; 3 : 23-25 ; I Pet. 2 : 20-23 ; 4 : 13, 14, 16, 19 ; Rev. 3 : 12 ; 21 : 27 ; 22 : 12.

DAILY READINGS.
MON., God's book.....Ps. 139: 14-24
TUES., A book of remembrance.....Mal. 3 : 16-18
WED., A book of enrollment.....Heb. 12 : 22-24
THU., A book of life.....Phil. 4 : 1-3
FRI., Judged from God's record.....Rev. 20 : 11-15
SAT., Blotted out because of sin.....Ex. 32 : 30-33
SUN., Topic—The heavenly record,
Luke 10 : 20 ; Rev. 3 : 1-5

A Hint for the Leader.

THIS is a New Year's meeting, and, if possible, it should be held just before midnight, using the hour preceding for a Christian Endeavor social. Retrospect and resolution should be the two central thoughts. By all means let this be an experience and consecration meeting. Turn the thoughts of the members to next year's heavenly record rather than to last year's.

A Prayer on the Topic.

BEFORE thine all-seeing eye we bow in humility and gratitude, O Father in heaven. We are filled with shame at the consciousness of the evil which thou dost behold in us. Our unworthiness crushes us to the dust. Nevertheless, we are glad that thou seest not only the imperfect deed and the marred life, but that thou seest as well the pure impulses and the true aspirations after holiness. Thine eye is the eye of a merciful Father, so we entreat of thee to forgive the bad and quicken the good. Blot out from the book of thy remembrance, for Jesus' sake, the sin that is marked over against us. Of ourselves we deserve only condemnation, but because of the atonement of our Redeemer, whose love we accept, write us forgiven, that our transgressions may be remembered no more. Help us more and more, we pray thee, to live in thy fear ; to realize that thou, God, seest us, and that the favor or displeasure of man is as naught beside thy judgment. Thus may we achieve a life worthy of eternity and thee. In Jesus' name. Amen.

"A Penny For Your Thoughts."

AH, Tom ! why did you get so red the other day, when I woke you up out of your brown study with that quick question, "A penny for your thoughts" ? And why did you stammer that silly reply and then laugh so uneasily ? Your eye, too, looked everywhere but into mine, and you seemed mad at me for putting you in such an embarrassing position, and mad at yourself for being embarrassed.

Perhaps, Tom, my demand was a piece of impudence. Perhaps your thoughts were worth more than a penny. Perhaps your thoughts were not evil or even silly, and you were only confused ; though, for the life of me, I cannot see why you should be, if your thoughts were good thoughts, sweet, healthy thoughts, even though they may have been concerning that pretty Miss Daisy I see with you so often.

But, come to think of it, Tom, I wonder if I could stand that test. I wonder if any of us could. Suppose some one should invent a kind of X-ray apparatus which could

see right through our skulls and read the mysterious hieroglyphics written on our brain convolutions. Suppose that by putting a penny in the slot of some machine like that we could get at the thoughts our friends are thinking at any minute. Would any of us have to go to house cleaning in the upper story ?

And yet there is an Eye that can read the brain like a printed page. Are we safe in his presence till we are just as willing that men should know our thoughts as see our faces ?

—The Christian Endeavor World.

PITCH thy behavior low, thy projects high,
So shalt thou humble and magnanimous be.
Sink not in spirit ; who aimeth at the sky
Shoots higher much than he that means a tree.
—George Herbert.

A Hymn Meeting.

AT every Christian Endeavor meeting, and at every other service of worship, we sing hymns, old and new. Yet strangely enough, few Christians are familiar with the stories of the great hymns, nor do all understand what constitutes a worthy hymn.

Since music plays so prominent a part in the worship of God, it is quite fitting and wise that at least once a year every Christian Endeavor society should devote an entire service to the subject of hymns. A short paper on some famous hymns, giving facts about their authors, and the stories of how the hymns came to be written, would be of great interest. Follow it by the singing of one or more of the hymns mentioned. Better yet, sing during the evening only the hymns that are recognized as the best. The small book, called the Best Church Hymns, written by Dr. Louis F. Benson, and published by this Board, will furnish practically all the help needed for the meeting.

Consider what constitutes a good hymn, and what makes a hymn defective and unworthy. Deal faithfully with some of the jingles that have attained a reputation as "popular" Christian Endeavor hymns. The music committee could appropriately lead such a service.

Getting Ready for Battle.

WHEN the American soldiers were in the great training camps, preparing for the invasion of Cuba, the routine of daily life suggested many teachings. Especially suggestive, as it was particularly interesting, was the daily battle drill. It was exhilarating to watch the boys charge pell-mell into an imaginary foe, or fling themselves to the ground and begin firing at the word of command.

There was one company of a fine Georgia regiment in which we were interested. As they went through the woods, carrying on their make-believe warfare, the captain would keep repeating to the soldiers, after every order to fire had been given, "Aim at something ! aim at something ! Don't shoot until you have taken aim !"

The words—and their spirit is the secret of America's success in war—have recurred to us many times since, in connection with Christian Endeavor society work. We need to be more definite to win. Some one has remarked that our prayer meetings always have a subject, but seldom an object. We do no end of good shooting, but without taking aim. And victories are won by well-aimed bullets.

In our weekly meetings we should aim at something definite. If a meeting is planned for an end and then conducted according to the plan, it is bound to have an effect that would be impossible otherwise. The service that strives to attain a specific object, such as the emphasis of one particular thought, the securing of the society's interest in a certain subject, the making of an offering, the undertaking of special work, or the conversion of associate members, is the service that has power. Cohesion and symmetry in a meeting are scarcely possible if the exercises are allowed to ramble on in haphazard fashion. The words of the Georgia captain are golden advice to prayer-meeting committees and leaders—"Aim at something !"

In our Christian Endeavor work, too, we need more definiteness. Every local society should have a well-defined goal toward which it should strive. Special objects of endeavor, such as the supporting of a missionary, the holding of cottage prayer meetings, the maintaining of a study club, etc., are of supreme value to a society. Unless we work for something in particular, we are likely not to work at all. When Endeavor-

ers are thus kept busy in their own true field, the home church, there is small danger of their being led astray by the special pleas of persons other than the church or denominational authorities. The old saying that idle hands get into mischief, still holds. For the sake of the strength and integrity of every local society it should have something definite at which to aim.

Reverence.

How grew he great ? The poet in whose verse A god's full voice peals forth in trumpet tones, Amazed before his burning thoughts we stand, Wondering if in his veins there throbbled like blood To that which courses sluggish from our hearts, So soft his words with healing for our wounds, So fierce his cry to wake our faltering spirits, So human all the echoes of his rhythm—

That in our hearts we hear an answering cry : "No god's full voice, but one whose human heart Has sounded all the depths of love and hate, One of like flesh, and blood, and hope to you ; But he grew great by bending lowly knees To gifted singers whose strong numbers ring Through the deep caverns of resounding time, Catching their cries, wrestling with them in prayer, Till they revealed their secrets to his spirit, And loosed his own strong tongue, and bade him speak

The word they had not power to voice in song."

Thus grew he great through Reverence, the sure key

That opens the minds of godlike men and gods.
—T. G. Marquis.

Before Next Week's Meeting

EVERY Christian Endeavor reader of Forward should obtain a copy of The Presbyterian Christian Endeavor Manual for 1900, with its special plans for the new year's meetings. To delay securing the Manual will be to impair its full usefulness ; some of its suggestions require immediate action. The Manual contains eighty pages, and is of a convenient size for the pocket. There are at least twelve "Topic Thoughts," and a special plan for every prayer meeting of the year. The author is Mr. William T. Ellis, and the Manual is published by The Presbyterian Board of Publication. Price, ten cents.

Thoughts to Think Upon

AN idler is a watch that wants both hands : As useless if it goes as when it stands.

—Covper.

SINS of commission are the usual punishment for sins of omission. He that leaves a duty, may well fear that he will be left to commit a crime.

—Gurnall.

THE charity that "thinketh no evil" trusts in God and trusts in men. The heart that knows itself to be false trusts neither in God nor in men.

—Holland.

"IF you do not wish for God's kingdom," says Ruskin, "don't pray for it. But if you do, you must do more than pray for it ; you must work for it."

"OSTENTATION is never typical of true success. It is always a good thing to remember that the vast majority of successful men are never heard of."

HE that saveth his time from prayer shall lose it. But he that loseth his time for communion with God shall find it in a life of multiplied blessings.

—Wilder.

EVERY man should "hitch his wagon to a star," but he should not indulge in star gazing to the extent of neglecting to keep his wagon in running order.

—The Sunday School Times.

REMEMBER, you are not a tree, that can live or stand alone. You are only a branch. It is only while you abide in Christ, as the branch in the vine, that you will flourish, or even live.

—McCheyne.

"AFTER all," says James Russell Lowell, "the kind of world one carries about in one's self is the important thing ; and the world outside takes all its grace, color, and value from that."

IF any work is really God's giving, and he puts it either into our hearts to devise, or into the power of our hands to do, no fear but he will also provide stuff sufficient, whether metal or mental.

—F. R. Havergal

GOD is not a crutch coming in to help your lameness, unnecessary to you if you had all your strength. He is the breath in your lungs. The stronger you are the more thoroughly you are yourself ; the more your need of it the more your need of him.

—Phillips Brooks.

◁ The Bombay Guardian ▷

(ESTABLISHED 1851.)

A Christian Weekly Newspaper circulating throughout India and the East

London Agents:

HEADLEY BROS., 14 BISHOPSGATE WITHOUT, LONDON, E.C.

RECEIVED

SEP 17 1903

MR. SPEER.

129, Khetwadi Main Road,

Bombay, Aug 21, 1903

Telegraphic Address:
"ABIDING, BOMBAY."

Dear Sir

On seeing a notice in
 the Christian (column) that you would
 be about to have reminiscences of
 George Bowen, I put a para. in that
 effect in the Bombay Guardian (of which
 I have had temporary charge) the only
 reverse I have received is the one
 enclosed which I would I did not send
 sooner. I have tried to get information
 from a Bombay resident. You may
 know Mr Row (wife of Rev Isaac Row)
 now in Boston I think. Mr Bowen lived
 for some years in Mr Miles Lane (now Rev's
 mother) so Mr Row might be able to give a
 good deal of information about him & his
 I had the privilege of knowing Geo Bowen for
 a few years but only saw him occasionally
 In memory such a good man must be a blessing
 to the Church of Christ. Yours in His service
 W. H. Dalrymple

Skipton Lodge

Leeds

26/2/03

Dear Sir, I see by your issue of Feb 14th that Mr Spear of New York is writing the life of George Brown of Bombay. Possibly the following incident might be of interest to him.

[An educated Mohammedan called on me at Agra and stated that he had years ago lost faith in the Quran, and been led to believe that if any Religious book was true it was the Bible. Yet the teaching of Christ as represented by the Sermon on the Mount seemed to set before us an impossible standard of living. He decided therefore to see for himself if any Christians lived up to it. Hearing of George Brown of Bombay he called upon him at his house in the Bazaar and found him making tea for himself. He was asked to be seated and offered a cup of tea. When prepared ^{he was sorry} he said ^{to} it was not to his taste, wishing to test George Brown's patience. A second was prepared of which he still said it was not as he liked it, as a third was prepared and handed to him. He thus felt satisfied that George Brown

had the grace of patience to a marked degree, and came up to the Christian standards. In course of conversation Mr Bowen told him of his own conversion which had largely been due to the influence of the lady, to whom he ~~was~~ was engaged to but who died before they were married. He then showed his Mohammedan visitor the Bible that she had left him. Thinking that such a Bible must be greatly valued by George Bowen he decided to test him as to his temper and when the old well worn book was placed before him on his knees he pushed it aside saying it is very dusty. Then he said the old man without a murmur dusted his soiled garments and picked up the book which had been so rudely pushed aside and his Mohammedan visitor marvelled at such an exhibition of Christian features and went away convinced that at least one man lived up to the teaching of the Sermon on the Mount.

I remain

Yours very truly

J. Potter

(Potter
J. H. Potter
Baptist Mission)

MANHATTAN CONGREGATIONAL CHURCH
BROADWAY AND 76TH STREET
NEW YORK CITY

RECEIVED

APR 24 1909

Mr. Speer.

April 23, 1909

HENRY A. STIMSON, D.D., PASTOR
159 W. 86TH STREET
ARCHIBALD L. LOVE, D.D., ASS'T
CHURCH OFFICE, 213 W. 76TH STREET

My dear Mr. Speer:

Your letter to my nephew, Mr. Henry L. Stimson, has been forwarded to me for reply as he knows nothing of George Bowen. I had no personal acquaintance with Bowen, as you may remember he never returned to America. But I knew his mother and sisters and brother as they were close connections of our family. I will see what papers the family may have and will gladly collect them for you.

I am

Very cordially yours,

Henry A. Stimson

I have no further information concerning Mr. Bowen though cherishing a most pleasing remembrance of him.

You have my sincere thanks for Mr. Atterbury's sketch which I had never seen. It stirs my heart to recall most of that Seminary group which he names:--Mills(a room mate of mine at one time) Richards, Coan, one of the Marsh twain, Abraham, Best, Wood, Dulles, Parsons, Dodd, Ford, Dwight and Taylor. Dulles and Parsons were among my dearest friends, and both visited Northampton. I think they have all reached Home.

*Copy to
Rev. S. C. Armstrong
Mills
letter*

Bridgman's Book-Shop,

108 MAIN ST.

Northampton, Mass.

TELEPHONE, 107-4.

Sept. 16, 1905.

Mr. Robert E. Spear,
New York City.

RECEIVED
SEP 17 1905
MRS. SPEAR

Dear Mr. Spear:-

K. A. Burnell died in Pasadena last week whose life work is more akin to George Bowen than any man I have ever met. I have known and loved him for over 60 years. He traveled in India, and well, this is aside!

I copy a bit of Rev. S. C. Strong's letter of Wellesley. I presume that his sister Mrs. Martha Harris of New London, Conn. has written you.

Our Prof. Wood of Smith College was at Mr. Bowen's funeral, and says it was a remarkable tribute to the character of the man. That so many were present of all classes and conditions of men, Brahmin, heathen, sailors, citizens, a great crowd.

I met a man (I think Rev. Mr. Beattie of India, who has written a life of Bowen and edited "Bowen's Meditations", a friend of Rev. James Denney of Glasgow) in Northfield who personally knew the saint, at any rate had written of him in a London paper. I have not his address, but may be I could get it. He registered at Northfield Hotel last August.

Cordially and faithfully yours,

(D)

S. E. Bridgman

MIDDLEBURY CEMETERY ASSOCIATION
MIDDLEBURY, VERMONT

Sept. 11, 1936
Acknowledged with
thanks.
S.C.B

September 9, 1936

Robert E. Speer, Sec'y.,
The Board of Foreign Missions,
156 Fifth Ave., New York City.

Dear Mr. Speer:

Answering your letter of September 3 addressed
to Mr. O. A. Comstock. The only Bowens of which we
have a record in our cemetery is the Edward H. Bowen
lot. The only markers on this lot are :

Edward Bowen,
Drowned
June 11, 1845
Age 15 yrs.

Harriet
Infant Daughter
of
Charles & Esther Bowen
Died March 4, 1826
Age 4 months.

We have been unable to find any relatives of this
family and no one has paid for care of the lot for
many years. If you should find that this is the
same family and there is anyone who would be interested
in having this lot taken care of, we will appreciate
it if you will write us again giving their address.

If we can be of any further service in checking up
this matter we shall be very glad to help.

Very truly yours,

Jane C. Summers
Jane C. Summers
Secretary

◁ The Bombay Guardian ▷

(ESTABLISHED 1851.)

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RECEIVED

JAN 11 1904

MR. SPEER

Telegraphic Address:
"ABIDING, BOMBAY."

129, Khetwadi Main Road,

Bombay, Dec 19, 1903

Rev Robert Speer D.O.

Dear Sir Since receiving your letter of Oct 18th I have made 2 or 3 attempts to get Mr. Miles to give some reminiscences of George Bowen. Some of the following may be of sufficient interest to you if true.

At a prayer meeting in Falkland Road Church, before Grant Road Church was built - Mr Bowen said that in prayers of many years for a family he was interested in in Bombay had been answered. He had told the Lord that he would be ready to depart when all the members of that family were converted & through the preaching of William Taylor the Lord answered his prayers. The last member of the family if not brought to the Lord at that time was converted ~~some~~ afterwards.

[George Bowen had been to Poona for the M.E. Conference & had preached the Conference sermon only a few days before he became ill & died

returning from ^{to Bombay} ~~Boon~~, he attended Dr Stone's
farewell meeting in front Road Church.
There was a Communion service & howe Fear-
& Mr Bowen baptized a child of Mrs Fritchley's.
He seemed to take a chill whilst at that
meeting & fever followed. Dr Stone was
preparing to leave Bombay & Mr Bowen
was sent to Dr ^(Miss) Armstrong's private hospital
when after a few days the end came.

In evening before he died the Rev. J. L.
Robinson was with him & had prayer with
him & they talked together about the Church.

The following morning when his early
cup of tea was brought, he said he would
not take it just then & asked that it
might be put down that it might be ready
for him later. But early in the afternoon
he was found dead in his bed. No one was with
him when he died & apparently his many
friends in Bombay had not apprehended
that he was seriously ill.

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"ABIDING, BOMBAY."

129, Khetwadi Main Road.

Bombay, Dec 19, 1903

His illness also referred to George Bowen's
earlier history. I do not know if this is as it is
related in the introduction to his Bible readings &
meditations which I have not by me to refer to -

After the death of the lady to whom Mr Bowen
was attached who reciprocated his affection but
could not marry him as he was not at that time
a Christian he went to the Street Society to get a
book. A different book from the one he asked for
was packed up & given him. He did not open it
till he had gone home - a distance of some miles -
& then found that it was a book in the evidence
of Christianity. He read & became interested &
convinced & thus led to his conversion & profession
of faith in Christ.

After coming to India with the American
Maratha Mission Mr Bowen did not feel
happy in living in a mission-house with large
carpeted rooms, so he decided to leave the Mission.
Together with Mr Cassidy, who however soon after
left Bombay to open a school in Poona, George Bowen

took a small room in or near front Row
lived there for some years. He was supporting
himself by clerical work ^{receiving R. 12} for ~~his~~ ^{his} daily
It was proposed to him to teach for two hours a week
for this R. 20 was paid to him, but he would not
keep R. 12 saying this was enough for him to
live upon. At that time clothes were given him
quite as ~~needed~~. Afterward he received
R. 50 monthly for his editorial work on the
Country Guardian.

Another fact which we have long known
illustrates ^{his} simple faith & devotion. ~~George Bowen~~
A Christian ^{Civil} engineer leaving India deposited the
sum of R. 10,000 in the Bank of ~~India~~ in the name
of George Bowen that it might be there for him
to draw upon at any time. He said he would never
need it if there it lay in the Bank. When the large
M.F. Church was being built in Dharmabati to
Calcutta when ^{Dr. (afterwards Bishop)} Robinson presided for
some years Mr Bowen handed over the entire
sum for the ~~building fund~~ ^{of the} Church & this
was probably the largest contribution to the building fund
I believe Dr Robinson Editor of the Indian Witness (all the
had thought of writing a memoir soon after Mr Bowen's
death & he may have a good deal of material which
might be of use to you
Yours very truly
A. D. Dalmas

Paper D

John Bowen in China - 1858

In going to live among the people Mr. Bowen adopted no disguise. He continued to wear his European clothing and he retained his European habits, and in this he no doubt acted wisely. In China a foreigner sometimes smooths his way by adopting the Chinese costume, but in India, where the people are familiar with the sight of Europeans, nothing whatever is gained by such a change. He hired a room, put a little plain furniture into it and lived on a most frugal fare. He earned his livelihood by teaching a few private pupils but kept his expenses within less than \$200. a year. He was in no sense an ascetic and when invited out, as he often was, he always ate cheerfully whatever was set before him. His tastes were simple and in his own little home his fare was simplicity itself. On one occasion he entertained the members of the Bombay Missionary Conference at breakfast and when the meal was served it consisted of bananas and bread. He was too transparently honest and consistent to assume a style of life even for the once, above that which he daily maintained. Friends often tried to add to his comfort but always in vain. On one occasion when he was absent some unknown ladies invaded his room and refitted it throughout, putting in a new and almost luxurious bed, and other articles corresponding with it. The next day all the new articles were quietly distributed among the poor and the room resumed its old-time appearance.

It might have been expected that the course pursued by Mr. Bowen, so noble, so unselfish, would have won the admiration and approval of everyone but such was by no means the case. The European community of Bombay felt itself humiliated, if not disgraced, by the erratic missionary and for some time the local papers indulged freely in gibes and jokes, as rude as they were

stupid, at the expense of a man of whom the world of Bombay was not worthy. Nor did the natives appreciate his course as intelligently as he had anticipated. He was among them but he was not of them. When I first met him he had been pursuing this mode of life for seventeen years and in reply to my questions he spoke with the utmost freedom of his experiment. "I have discovered," he said, that the gulf which separates the people of this country is not a social one at all; it is simply the great impassable gulf which separates between to religion of Christ and the unbelieving world." But he did not regret the course which he had adopted and never wavered in pursuing it. He conquered foes, prejudices gradually melted away in the presence of his serene and Christlike life. The natives as the years passed by learned to respect and love him, and in his later years he was venerated as a saint. He has often been spoken of as the "White Saint of India" and has, perhaps, more nearly won a right to that title than any other Indian missionary of the century.

When Bishop Taylor began his work in Bombay Mr. Bowen cooperated heartily with him, and as the work advanced and began to assume an organized form he was led to see his duty to cast in his lot with the new people, and soon after he formally united with the Methodist Episcopal Church. This step was made easier by the fact that he had adopted theological views which were substantially the same as those had by the Methodists, but this fact alone would not have induced him to take so important a step had it not been for his conviction that he could thereby help forward the great work which he had at heart more effectually than in any other way. He came among us as a lowly saint, humbly clad, and like his Master, "without form or comeliness," but he brought with him the power of a name and an influence which gold could not have bought, and which the world could not have bestowed.

When Bishop Andrews organized the South India Conference, Mr. Bowen was made presiding Elder of the Bombay District, and on two different occasions he was elected President of the Conference. He would have been elected to this position on every occasion when a Bishop was absent but for his peremptory refusal to serve.

All India will pause to pay a tribute of respect and love to the memory of George Bowen. All India is the debtor. He was a peerless saint among Christians, a royal prince among missionaries. One had to see him and know him in his simplicity, but yet in his strength, in order to understand what our Saviour meant when he said that we must become as little children. He has done his work; he has fulfilled his mission; he has finished his course; he has won his crown.

(Article by Bishop Thoburn,
"Christian Advocate," February 23, 1888, page 120).

L B Johnson

Omaha, Nebraska ^{Atty} ² 1893
March 12-03

Dear Mr. Jones.

Only a word as to what
I consider an very important matter.
I refer to your proposed biography
of the sainted George Bowser.

As I personally knew & have felt the
holy influence of the beloved elder, I
am much interested in the idea of
perpetuating his memory & honoring
him through his story to
generations yet to come.

And now Brother Spencer not doubting
or answering your ability, I must
say I have doubts as to the advisability
of any one not having known
him personally, not knowing
the work - nor the country in
which his life burned out - to the
very work.

to try & reproduce as it were that
life & influence.

How may I offer the following sug-
gestion - that an Indian Com-
tee appointed to help you in that
matter.

With yourself a chairman I would
offer the following names:

Mr. Machi Chaudhary of the Bombay Mission
College.

Rev. G. S. Kumar of the Am. Board of
Bombay.

Mr. F. H. H. of the same Board & Editor

Rev. J. E. Robinson M. E. Church &
editor of the Calcutta Indian Witness

Mrs. Bissell Senior of Shewdruagar.

Mr. Morris Bombay Sayman &
Rev. S. V. Kharnekar

Baba Padmanab - a renowned
Indian writer.

The persons named need
only rep. the principle churches
of India but men all very
intimately acquainted with
Mr. Brown & his work. Some
all I think once associated with
him in various committees and
organised works.

2nd. That the "Reminiscences"
job. For so many years & now
found in the Guardian office, he
fully resorted to. I once asked Mr.
Brown if it would not be well
were these job. in book form, in
the Char. Trussell edition. He
replied as he was not a widely
known writer, he thought it un-
advisable.

3rd That the book be well illus-
trated.

Shall I ever forget the scene of
this lonely servant of the most high
God standing on the steps of the old
monument just in front of the Bombay
Tract & B.M. Society? Standing in
the cool of the evening with some other
friends knocking to the crowds lingering
around. Would that a picture of him
in his usual attire - his long hair
& little skull cap, could be produced
as the rep. him on his usual round
of visits to the destitute & unfortunate
of the great - mother city. To our
wife & I ever forget his most gentle
manner & real wh. interest shown
in his timely call upon us as
new missionaries in a Bombay hotel.

No ordinary task is it to try &
faithfully represent the life work

* influence seen & unseen of such
a man - such an unassuming
conscientious, honest & true man.
To speak in public of him after
he is gone - gone beyond the
possibility of approval or disapproval.
To state the whole truth concerning
him - not to fail to represent
him as a nature ^{on the one side} ~~even~~ & ~~not~~
an untrustworthy on the other. Throwing
to picture him as a kindly holy
man & unduly flattering his
virtues.

May the Spirit who found George
Brown in his infidelity, brought
him into the light & abided with
him so long, guide in this
proposed record of his life as
my earnest prayer.

In a wise & holy - yes for revealing purpose. helps
us much to sympathize with those affected.
With very pleasant memories.

I am Yours in Christ

L. N. LeFond.

I trust our mission will soon
respond to the most generous
& Oh. offer of the London Mission.
I do hope we shall real-
ly follow in their work in
the big city of Belgium but
occupy more fully the
great district of the same
name.

I am glad to inform you that
I have successfully returned, here quite
to the front for many days
in aggressive district work.

How long Oh God how long, we
often ask will the plague here
be allowed to run its course
in this land. The consensus
that it does real-ising-ly
from the ground but its soul.

Pullman Automatic Ventilator Company

General Offices York, Pa.

*Rev. S. Taylor,
New York Manager*

*1202-3 Fuller Building,
Broadway 23rd St. & 5th Ave.*

New York.

January 7, 1903.

Mr. Robert E. Speer, Secy.,

#156 -5th Ave., New York.

Dear Sir:-

Your favor of the 17th of December awaited my return from the Pacific Coast.

I regret to say that I have no data bearing upon the life and labors of the late Rev. George Bowen. In two of my father's books, namely, "Four Years' Campaign in India" and "Ten Years' Self-Supporting Missions in India," you will find all that he has said on the subject.

I have not these books at hand, but you will probably find them in your missionary library; and if not, can doubtless secure the use of them from the Methodist Book Concern.

Sincerely yours,

Ross Taylor

13 Zig Zag Lane, Cal. Dec 27/73
My dear Bro. Bowers,

I have not yet rec^d
reply to my long letter
to you about organizing
Bombay Bengal
Mission, but write
again today. Come
to the Conf. if the Lord
will, if not, send the
returns of your
lost that is the pres-
ent Quarterly Conf.
of number of members
and probationers, and
of Sunday schools.

I think it wd be good
for your health to
take a trip to Conf. if
you take plenty of
warm clothing & bed-
ding. It is very cold
there, and it wd be a
great pleasure to

brethren to have you
with them. You can
draw on Stewards fund
for travelling expen-
ses as this is legit-
imately a part of
our work.

I think as we shall
probably not have
a Bishop to visit us
for 4 years, we sh^d
have our accepted
candidates for our
ministry ordained
deacons at once so
that they can bap-
tize their converts from
Heathenism as soon
as they surrender,
and receive Christ, ac-
cording to apostol-
ical precedent. I sh^d
not advise this if we
could be sure that we

should have a bishop with
us in two years, but to
wait 4 years is out of
the question. I presume
the next Genl Conference
will make a better pro-
vision for our growing
work in India.

I think further
that we had better orga-
nize several districts, such
as Bombay District Rev
Geo. Bauer, P. E.
Bombay, W. E. Robbins, P. E.
Colliar, To be supplied.
Gutpoora, Mark Pacey
Kurrachee —
Bosada — — — — —
Secan District, D. Fox, P. E.
Poona D. O. Fox, P. E.
Lanavelle — — — — —
Secunderabad Walter W. — — —
Central India Dist A. Norton, P. E.
Bengal Dist, To be supplied.
x Local Deacon.

I don't wish any unnecessary display of arm work but I want a proper distribution of the responsibility & the most effective plans for success, and this plan of seven districts will give officially to the said Presiding Elders the work they are practically doing now, and it is the path of general adj. ^{which} ministrations to God will call them. I believe, while the pastoral regular circuit work will be done mainly by agency raised up in India. Moreover, I must be free for special evangelistic work wherever most needed in the whole range of our mission as God may lead. You or he.

C O P Y

13 Zig Zag Lane, Cal. Dec. 27/73

My dear Bro. Bowen:

I have not yet received reply to my long letter to you about organizing "Bombay Bengal Mission", but write again to say, Come to the Conf. if the Lord will, if not send the returns of your last, what is the present, Quarterly Conf. of number of members and probationers, and of Sunday Schools.

I think it will be good for your health to take a trip to Conf. if you take plenty of warm clothing and bedding. It is very cold there, and it w'd be a great pleasure to our brethren to have you with them. You can draw on Stewart's fund for traveling expenses, as this is legitimately a part of our work.

I think as we shall probably not have a Bishop to visit us for 4 years, we sh'd have our accepted candidates for our Ministry ordained Deacons at once, so that they can baptize their converts from heathenism as soon as they surrender and receive Christ, according to apostolical precedent. I sh'd not advise this if we could be sure that we should have a bishop with us in two years, but to wait 4 years is out of the question. I presume the next Gen'l Conference will make a better provision for our growing work in India.

I think further, that we had better organize several Districts such as Bombay District, Rev. Geo. Bowen, P. E. Bombay, W. E. Robbins, P. C.

Collian To be supplied

Egutpoona *Frank Pencey

Kurrachee -----

Bosada -----, etc.

Deccan District, D. O. Fox, P. E.

Poona D. O. Fox, P. C.

Lonowlu etc.

Secundrobad *Walter W _____ etc.

Central India District A. Norton, P. E.

Bengal Dist. etc. To be supplied.

I don't wish any unnecessary display of our work, but I want a proper distribution of the responsibility, and the most effective plans for success, and this plan of several districts will give officially to the said Presiding Elders the work they are practically doing now, and it is the path of general administration to which God will call them. I believe, while the pastoral regular circuit work will be done mainly by agency raised up in India. Moreover, I must be free for special evangelistic work wherever most needed in the whole range of our Mission as God may lead.

Your bro.

Sgd

Wm. Taylor

* Local Deacon

C O P Y

13 Zig Zag Lane, Cal. Dec. 27/75

My dear Bro. Bowen:

I have not yet received reply to my long letter to you about organizing "Bombay Bengal Mission", but write again to say, Come to the Conf. if the Lord will, if not send the returns of your last, that is the present, Quarterly Conf. of number of members and probationers, and of Sunday Schools.

I think it will be good for your health to take a trip to Conf. if you take plenty of warm clothing and bedding. It is very cold there, and it w'd be a great pleasure to our brethren to have you with them. You can draw on Stewart's fund for traveling expenses, as this is legitimately a part of our work.

I think as we shall probably not have a Bishop to visit us for 4 years, we sh'd have our accepted candidates for our Ministry ordained Deacons at once, so that they can baptize their converts from heathenism as soon as they surrender and receive Christ, according to apostolical precedent. I sh'd not advise this if we could be sure that we should have a bishop with us in two years, but to wait 4 years is out of the question. I presume the next Gen'l Conference will make a better provision for our growing work in India.

I think further, that we had better organize several Districts such as Bombay District, Rev. Geo. Bowen, P. E. Bombay, W. E. Robbins, P. C.

Collian To be supplied

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Secundrobad *Walter W ----- etc.

Central India District A. Norton, P. E.

Bengal Dist. etc. To be supplied.

I don't wish any unnecessary display of our work, but I want a proper distribution of the responsibility, and the most effective plans for success, and this plan of several districts will give officially to the said Presiding Elders the work they are practically doing now, and it is the path of general administration to which God will call them, I believe, while the pastoral regular circuit work will be done mainly by agency raised up in India. Moreover, I must be free for special evangelistic work wherever most needed in the whole range of our Mission as God may lead.

Your bro.

Sgd

Wm. Taylor

* Local Deacon

from resolution of some
religious society deciding
as a body to remove their
with the British Govern-
ment on the African
iniquity. I cut it out
and sent it, with a
letter full of reproaches
to the Prime Minister
with if you could
get your hand on
it easily you would
send me the Guardian
in which it is, or
get it out for me.
I hope this will be the
last time I shall
trouble you on this
subject. Yours sincerely
R. Shaw

C O P Y

Netherdale Bamffshire
24 Jan'y.

My dear Mr. Bowen:

Can you kindly procure for me a pamphlet written by Dr. Wilson's son on China? The Dr. sent it to me long ago and I suppose, could let you have a copy if you asked it for me. George Hamilton told me Mr. Loralyee Shapooryu in Graham's house would get me the opium returns and I have written to him. In the Bombay Guardian some 10 or 12 months ago was an extract from resolution of some religious society deciding as a body to remonstrate with the British Government on the opium iniquity. I cut it out and sent it with a letter full of reproaches to the Prime Minister!!! I wish if you could lay your hand on it easily, you would send me the Guardian in which it is, or cut it out for me.

I hope this will be the last time I shall trouble you on this subject.

Yours sincerely,

Sgd R. Shaw

I should like much to find out the rise in the price of fire wood during the last 40 years, showing the rise every ten years up to 1870, at the Presidency and at an out station (say Deesa). The Government Gazette gives these prices at the Presidency. The Bazaar Neruche Commissariat Examiner's office gives the other. They could be both got with very little trouble by a clerk.

Rgd. R. S.

COPY

Netherdale Bamffshire
24 Jan'y.

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Can you kindly procure for me a pamphlet written by Dr. Wilson's son on China? The Dr. sent it to me long ago and I suppose, could let you have a copy if you asked it for me. George Hamilton told me Mr. Loralyse Shapcooryu in Graham's house would get me the opium returns and I have written to him. In the Bombay Guardian some 10 or 12 months ago was an extract from resolution of some religious society deciding as a body to remonstrate with the British Government on the opium iniquity. I cut it out and sent it with a letter full of reproaches to the Prime Minister!!! I wish if you could lay your hand on it easily, you would send me the Guardian in which it is, or cut it out for me.

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Sgd. R. S.

May 27/74

Dear Mr. Bowen,

Mr. Pitt
has energy &
has influence
in Bombay &
having leisure
the night
organize &
superintend
with our
Ministerial
Care an effi-
cient Corps

of female wor-
kers in native
families - an
equivocal
to a Geneva
Mission
but display-
ing unpaid
workers of ap-
proved ability.
Instead of going
to Carron
to live, let her

of their parents
and work with
Dora a few weeks
and visit back
now and see
the practical
working of
their Geneva
work and of
their Sunday
Schools, & if
we'd be better
visit the Amer-
ican Geneva

Miss M. in Cal-
cutta. There is
much in their
highly paid
systems that
she w^d not copy,
but their meth-
ods of printing
acc^d to Hindu
families w^d
dealing with
them w^d be
worth her trouble
to learn. If she
has not found to

give for such a
trip let the
steward pay
her expenses.

It will cost
nothing more
beyond Rail
fare. I can give
her tickets to
both places
that will
secure her
all she need
for living & for clean
ing.

If Brs. Christie
or other na-
tive bro's give
proof of a
clear call
to the Minis-
try they sh^d
be duly recom-
mended, &
put to study
and to work.
If Brs. Christie

bro's a fact in
Calicut in
which he can
be useful as
a Minister.
Bros. Leggett
Johnson
might be
app^d Steward
As secretary
a house, and
raise a money

The people know
what they
can, and their
Steward in
Bombay can
subsidize if
used by. Each
native Minis-
ter like our
Sikhs must
be allowed
voluntarily
to choose a low
standard of econ.
only

C O P Y

Mar. 27/74

Dear Bro. Bowen:

Sister Raitt has energy, and has influence in Bombay and having leisure she might organize and superintend under our Ministerial care, an efficient corps of female workers in native families - an equivalent to a Zenana Mission but employing unpaid workers of approved ability.

Instead of going to Cawnpore to live, let her go there for a visit and work with Dora a few weeks, and visit Lucknow and see the practical working of their Zenana work and of their Sunday Schools, and if need be let her visit the American Zenana Mission in Calcutta. There is much in their highly paid systems that she would not copy but their methods of gaining access to Hindu families and of dealing with them would be worth her trouble to learn. If she has not funds to give for such a trip let the Stewarts pay her expenses. It will cost nothing much beyond railr'd fare. I can give her letters to both places that will secure her all she needs for living and for learning. If Bro. Kristna or other native bros. give proof of a clear call to the ministry they sh'd be duly recommended, and put to study and to work. If Bro. Kristna has a field in Colian in which he can be useful as a minister, Bro's Legg and Johnson might be app'd Stewards to secure him a house, and raise among the people there what they can, and our stewards in Bombay can subsidize if need be. Each native minister like ourselves must be allowed voluntarily to choose a low standard of economy.

C O P Y

Mar. 27/74

Dear Bro. Bowen:

Sister Baitt has energy, and has influence in Bombay and having leisure she might organize and superintend under our Ministerial care, an efficient corps of female workers in native families - an equivalent to a Zenana Mission but employing unpaid workers of approved ability.

Instead of going to Caspore to live, let her go there for a visit and work with Dora a few weeks, and visit Lucknow and see the practical working of their Zenana work and of their Sunday Schools, and if need be let her visit the American Zenana Mission in Calcutta. There is much in their highly paid systems that she would not copy but their methods of gaining access to Hindu families and of dealing with them would be worth her trouble to learn. If she has not funds to give for such a trip let the Stewards pay her expenses. It will cost nothing much beyond railr'd fare. I can give her letters to both places that will secure her all she needs for living and for learning. If Bro. Kristna or other native bros. give proof of a clear call to the ministry they sh'd be duly recommended, and put to study and to work. If Bro. Kristna has a field in Colien in which he can be useful as a minister, Bro's Legg and Johnson might be app'd Stewards to secure him a house, and raise among the people there what they can, and our stewards in Bombay can subsidize if need be. Each native minister like ourselves must be allowed voluntarily to choose a low standard of economy.

July 17/74.

My dear Bro Bowen,

You will be
glad to learn
that the Com-

missioners of
the Municipality
of Chadros have
renewed their
grant of site on
the esplanade
for the parade.

You may know
they secure a
grant for "3 months
only"

Wm. B. W. Taylor

but now they
give it indefinitely,
They can put
us off by giving
us ~~two~~ weeks
notice, but the
probability is
we may remain
a long time.

We have it well
filled, 7 AM.
Sabbath, for
Bible classes
Sunday school.

The parcel
for the natives
is same size, but
^{40 x 60} stronger and
much better
every way.

The lot costs
Rs 307 but
the vendor gave
us Rs 40—

The lot is the
midst of the
carruements,
in Paloverum
contains about
8 acres. It cost

no Rops, besides
small incidents.
The Col. was
sorry to see us
privilege of building
porch, ^{on public way} but the
Genl wrote for-
bidding it, having
been "privately in-
formed", so as
the result we have
the best site in
town with the elbow
room of an 8 acre
meadow. If every
attempt to straiten
us leads to such spa-
ce we can afford to be
in a strait with them.

C O P Y

July 17/74

My dear Bro. Bowen:

You will be glad to learn that the Commissioners of the Municipality of Madras have renewed their grant of site on the esplanade for the You may know they gave us a grant for "3 months only" but now, they give it indefinitely. They can put us off by giving us two weeks notice, but the probability is we may remain a long time.

We have it well filled, 7 A. M. Sabbath, for Bible classes and Sunday School. The pandal for the natives is same size 40 x 60, but stronger and much better every way.

The lot cost us Rs. 307 but the vendor gave us Rs 40 _____

The lot in the midst of the cantonements in Polonseum contains about 8 acres. It cost us Rs. 100, besides small incidentals. The Col. was going to give us privilege of building pandal on public land, but the Gen'l wrote forbidding it, having been "privately informed, Etc." so as the result we have the best site in town with the elbow room of an 8 acre maidan. If every attempt to straiten us lead to such expansion, we can afford to be in a strait now and then.

Your bro.

Sgd Wm. Taylor

C O P Y

July 17/74

My dear Bro. Bowen:

You will be glad to learn that the Commissioners of the Municipality of Cadros have renewed their grant of site on the esplanade for the You may know they gave us a grant for "3 months only" but now, they give it indefinitely. They can put us off by giving us two weeks notice, but the probability is we may remain a long time.

We have it well filled, 7 A. M. Sabbath, for Bible classes and Sunday School. The pandal for the natives is same size 40 x 60, but stronger and much better every way.

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Your bro.

Sgd Wm. Taylor

with in it we get what we want
in the name of God

My dear Bro Bowen
Has Bro Maerea
any credentials
besides letter from
A. Humphrey? I
presume he has,
of course. Iylius
in Downbury & see
what he can do.
We are pretty
in need of effec
tive men. I c^d
employ a dozen
in this region if
of the right stamp.
Holy Ghost said
saying men alone
can do our work

H. J. Gant
Friend Bro Maerea

I shall hope soon
to learn whether
any news, or how
many may be
app'd to us from
home this year.
I shall then better
know how to
arrange our
appts. Proctor
has been
working under
such light pressure
for the past year
that the
day of recovery
has come with his
nervous system.

I don't seem recent California lay appts by
don't know what minutes are relative to
the nervous

He don't complain
of ill health, but
has got the blues
awfully. He has
given up all his
appts and has
retired to Alickpore.
In his present
state of depression
he can do but
little good there.
He needs help. I
have just written
him that if he
feels the spirit
of God prompting
him to come on
a tour south I

R. P. Puffer book seller, is also a Methodist

will be glad to have
him stop a week
or two with me
I would charge
nothing for his board
& I think I can
bring him out
into a bad plain
and if he gets his
right tone of mind
and faith he will
go a good way here.
If he consent to
come please ask your
steward to pay
his expenses to
Chadron. I do hope
he will come for his
own sake for he is deep
discouraged. I will say
nothing about it. He is dead

C O P Y

My dear Bro. Bowen:

Has Bro. Macrea any credentials besides letter from Dr. Humphrey? I presume he has, of course. Try Him in Bombay and see what he can do. We are greatly in need of more effective men. I could employ 1/2 a dozen in this region if of the right stamp. Holy Ghost soul saving men alone can do our work. We shall hope soon to learn whether any men, or how many may be app'd to us from home this year, and shall then better know how to arrange our app'ts. Brother Norton has been working under such high pressure for the past year and a half that the day of reckoning has come with his nervous system. He don't complain of ill health, but has got the blues awfully. He has given up all his app'ts and has retired to Alichpore. In his present state of depression he can do but little good there. He needs help. I have just written him that if he feels the spirit of God prompting him to come on a tour south, I will be glad to have him stop a month or two with me. Travel and change will do him good, and I think I can bring him out into a broader plain, and if he gets his right tone of mind and faith, he will do us good here. If he consents to come, please ask your steward to pay his expenses to Madras. I do hope he will come for his own sake, for he is deeply discouraged. Don't say much about it. He is a dear brother and we must pull him up by the grace of God.

I have not seen recent California Cong. app'ts and don't know what ministers are now in San Francisco.

R. P. Spier, bookseller, is a good Methodist layman there and w'd do what he c'd to get your bro. to attend preaching.

Your bro.

Sgd Wm. Taylor.

C O P Y

My dear Bro. Bowen:

Has Bro. Macrea any credentials besides letter from Dr. Humphrey? I presume he has, of course. Try Him in Bombay and see what he can do. We are greatly in need of more effective men. I could employ 1/2 a dozen in this region if of the right stamp. Holy Ghost soul saving men alone can do our work. We shall hope soon to learn whether any men, or how many may be app'd to us from home this year, and shall then better know how to arrange our app'ts. Brother Norton has been working under such high pressure for the past year and a half that the day of reckoning has come with his nervous system. He don't complain of ill health, but has got the blues awfully. He has given up all his app'ts and has retired to Alichpore. In his present state of depression he can do but little good there. He needs help. I have just written him that if he feels the spirit of God prompting him to come on a tour south, I will be glad to have him stop a month or two with me. Travel and change will do him good, and I think I can bring him out into a broader plain, and if he gets his right tone of mind and faith, he will do us good here. If he consents to come, please ask your steward to pay his expenses to Madras. I do hope he will come for his own sake, for he is deeply discouraged. Don't say much about it. He is a dear brother and we must pull him up by the grace of God.

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R. P. Spier, bookseller, is a good Methodist layman there and w'd do what he c'd to get your bro. to attend preaching.

Your sue.

Sgd Wm. Taylor.

Radios 4/21/74
My dear Mr. Rawlin,
your father &
I had that about
Mr. Crestis did
you lose a copy
recommending him
for this sort of work?
Is he effective?

Have you a field
for him? As a
rule, at home, we
give young men
a chance to study
& develop in small
towns & country
places, and send
them to cities &
more important

settle at the junction of the Madras
& Bombay R.R. "Raichore". The
view the view is. They will re-
port on the prospects there.
Palaverum, 12 miles from
here has 100 prisoners. I
think an important place. I
they want me to go there.
Many places in the
South are waiting, but
I am tied. I need have
nearly 200 probationers.
I cannot leave them for
a week till I get them through.
Their organization is ideal. Some
of them are terribly badgered.
If you can give us a week
we shall be delighted & I
am sure you will do us
good. Col. Goddard will put
you up. Does Bro. Curtis know
Lorrel, or any other native
camp prof? Love to all.
I send a dozen saved weekly in
Calcutta. Am with you in last Sabbath
night was a chorist. D. Thoburn baptis
was a straight one.

How to take man to New York

appts when they
are well prepared
to fill them. It is
a good rule in most
cases, but we
must in each case
watch the guiding
hand of God. I got
a Dr Scott saved to
day, cold, within a
few days his 3
young daughters
his wife is a good
baptist woman.
Yuk & I believe
join us, I hope
today by
spirituality. The fam-
ily goes tomorrow to

P. S. 2 evenings per
week I had a series
of 3 weeks in the
Evangelistic Hall,
and 4 weeks in the
Memorial Hall.

The congregations
have kept up well
all through. About
280 converts I have
commenced again.
114 have joined.
It will run up to
130 soon. A large
proportion are
from our own
the Wesleyan,
Baptist & other
churches that they

conviction that God designs
her for our General Mis-
sion. In Lucknow in
Calcutta she can study the
details of the work, and learn
the successful Sunday
School system of Lucknow,
and can organize a grand
voluntary unpaid mis-
sion in Bombay and
with ripening experience
can assist in organizing in
Roorah, Madras and elsewhere.
We don't want red tape and we
don't want to restrict the univer-
sal personal efforts of each dollar
the Spirit may lead them, but
we want combination and
concert of efficient action in
this matter. Sister Rait has
good administrative ability &
great energy, and a work of this
sort will bring out her abilities as
you will not see them now in her
present unsettled state.
I got a letter from Mr. G. He had just
baptized two Hindus and nothing about
being sick. & your no. in ser. Mr. Taylor.

will not come to us
but I hope will do
some where they
are but God means
a powerful Meth-
odist Episcopal
Church in Madras.

In regard to Bro.
Pinkley's license
it is usual for the
President of the

A. M. S. electing to
do that but if you
think it better, if you
will send me full names
and ~~the~~ date of A. M. S.

I will fill them up.
I am sure Sister Pitt
is not fit to be
Cary as a 2nd helper
suited for her long I am
more and more impressed with

Madras Ap. 21/74

My dear Bro. Bowen:

Your favor to hand. What about Bro. Curtis. Did your last G. Conf. recommend him for itinerant work? Is he effective? Have you a field for him? As a rule, at home, we give young men a chance to study and develop in small towns and country places, and send them to cities and more important app'ts when they are well prepared to fill them. It is a good rule, in most cases, but we must in each case, watch the guiding hand of God. I got a Dr. Scott saved today, and also, within a few days, his 3 young daughters. His wife is a good Baptist woman.

The D. & Is have joined us and I baptized two Is today by sprinkling. The family goes tomorrow to settle at the junction of the Madras and Bombay R. Rd, "Reichose", I believe the name is. They will report on the prospects there. Polonesum, 12 miles from here, has 100 pensioner families, an important place and they want me to go there. Many places in the south are waiting, but I am tied. I now have nearly 200 probationers and I cannot leave them for a week till I get them through their organization ordeal. Some of them are terribly badgered.

If you can give us a week we shall be delighted, and I am sure you will do us good. Col. Goddard will put you up. Does Bro. Curtis know "Tomil", or any other native language? Love to all.

Over a dozen saved weekly in Calcutta. Among them last Sabbath night was a Mohammedan and Dr. Thoburn baptized him straightway.

Love to all.

Your bro.

Sgd Wm. Taylor.

Madras Ap. 21/74

My dear Bro. Bowen:

Your favor to hand. What about Bro. Curtis. Did your last G. Conf. recommend him for itinerant work? Is he effective? Have you a field for him? As a rule, at home, we give young men a chance to study and develop in small towns and country places, and send them to cities and more important app'ts when they are well prepared to fill them. It is a good rule, in most cases, but we must in each case, watch the guiding hand of God. I got a Dr. Scott saved today, and also, within a few days, his 3 young daughters. His wife is a good Baptist woman.

The D. & Is have joined us and I baptized two Is today by sprinkling. The family goes tomorrow to settle at the junction of the Madras and Bombay R. Rd, "Reichoss", I believe the name is. They will report on the prospects there. Polonesum, 12 miles from here, has 100 pensioner families, an important place and they want me to go there. Many places in the south are waiting, but I am tied. I now have nearly 200 probationers and I cannot leave them for a week till I get them through their organization ordeal. Some of them are terribly badgered.

If you can give us a week we shall be delighted, and I am sure you will do us good. Col. Goddard will put you up. Does Bro. Curtis know "Tamil", or any other native language? Love to all.

Over a dozen saved weekly in Calcutta. Among them last Sabbath night was a Mohammedan and Dr. Thoburn baptized him straightway.

Love to all.

Your bro.

Sgd Wm. Taylor.

P. S.

Four nights per week I had a series of 3 weeks in the Evangelistic Hall, and of 4 weeks in the Memorial Hall. The congregations have kept up well all through. About 280 converts. I have commenced organizing, 117 have joined. It will rise up to 150 soon. A large proportion are so bound up in the Wesleyan Baptist and other churches that they will not come to us, but I hope will do good where they are but God means a powerful Methodist Episcopal Church in Madras.

In regard to Bro. Winkles license, it is usual for the President of the Q. M_s electing to do that, but if you think it better, if you will send me full names and date of Q.M-s I will fill them up. Also any others in Bombay.

I am sure Sister Raitt w'd not find a ⁱⁿ field/Cawnpore as a 2nd helper suited for her long. I am more and more impressed with the conviction that God designs her for our Zenana Mission in Lucknow and in Calcutta she can study the details of the work and learn the successful Sunday School system of Lucknow and can organize a grand voluntary unpaid mission in Bombay and with repening experience can assist in organizing in Poona, Madras and elsewhere. We don't want red tape and we don't want to restrict the universal personal efforts of each and all as the spirit may lead them, but we want combination and concert of efficient action in this matter. Sister Raitt has good administrative ability and great energy, and a work of this sort w'd bring out her abilities as you w'd not seem them now in her present unsettled state.

I got a letter from Bro. Fox. He had just baptized two Hindus and said nothing about being sick.

Your bro. in Jesus,

Wm. Taylor

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Your bro. in Jesus,

Wm. Taylor

July 17/74

My dear Bro. Morris.

I am sorry you did not get the 4000 hymn books ordered, & us cheap Ed. The cheap Ed. was ordered last Nov. I am afraid there has been some serious neglect of printer or binder. The coming box must have books. I have no private effects of any sort & so on. You will have to open the box & see what it contains

mean time in the paridals
are praying to be delivered
from crowded chapels & halls
and worship in paridals
alone. Our motto here
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Million. The one at
Perembore is but 22x40
ft, being a small R.R.
station. It has brick pil-
lars & tile roof. The one
in Chindasapet is 40x60ft,
wood, bamboo, & thatch
water tight. It will be a
very neat one. It is for the
natives specially. The one
will be a small one in Palaverum.
He had 7 saved at the par-
idal in - lost right.
Love to all.
your br. in Jesus,
Mr Taylor

C O P Y

July 17/74

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The coming box must have books. I have no private effects of any sort ordered. You will have to open the box and see what it contains, and take charge of it. We shall have 3 new pandals opened in this circuit within the next 3 weeks, all on our own lots of land. Our people of all classes are fully converted to the pandal. We have preaching each Sabbath night in a chapel and also Monday night and the people get such a sweat there, that they, having 3 nights meantime in the pandal, are praying to be delivered from crowded chapels and halls, and worship in pandals alone. Our motto here is pandals for the million. The one at Pernebore is but 22 x 40 ft. being a small R. R. station. It has brick pillars and tyle roof. The one in Chindasapet is 40 x 60 ft., wood, bamboo, and thatch water tight. It will be a very neat one. It is for the natives specially. The 3d will be a small one in Polanesum. We had 7 saved at the pandal m-g last night.

Love to all

Your bro. in Jesus,

Wm. Taylor

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Love to all

Your bro. in Jesus,

Wm. Taylor

Lucknow, India, Feb 16, 1903.

MAR 18 1903
ME SPEER.

Dear Dr. Speer,

In his later days, Mr. Bowen wrote very brief letters, and I never kept any of them. It would be impossible for me to write his memoir, or edit his papers. I am trying desperately to write a memoir of my sister, but find it hard to finish the task. I expect to return for the summer to America, and may some time give you a paper of "recollections", but I never was closely associated with the poor man, and probably know less about his life than you suppose.

Thank you for your kind words. I am very thankful to be able to report improved health, and am hopeful for a considerable term of missionary service before I "go home". May God bless you.

Yours truly
J. M. Thoburn

The Adv. Advocate, at 23. 1848 p. 120

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John Adams

In going to live among the people Mr. Bowen adopted no disguise. He continued to wear his European clothing and he retained his European habits, and in this he no doubt acted wisely. In China a foreigner sometimes smooths his way by adopting the Chinese costume, but in India, where the people are familiar with the sight of Europeans, nothing whatever is gained by such a change. He hired a room, put a little plain furniture into it and lived on a most frugal fare. He earned his livelihood by teaching a few private pupils but kept his expenses within less than \$200. a year. He was in no sense an ascetic and when invited out, as he often was, he always ate cheerfully whatever was set before him. His tastes were simple and in his own little home his fare was simplicity itself. On one occasion he entertained the members of the Bombay Missionary Conference at breakfast and when the meal was served it consisted of bananas and bread. He was too transparently honest and consistent to assume a style of life even for the once, above that which he daily maintained. Friends often tried to add to his comfort but always in vain. On one occasion when he was absent some unknown ladies invaded his room and refitted it throughout, putting in a new and almost luxurious bed, and other articles corresponding with it. The next day all the new articles were quietly distributed among the poor and the room resumed its old-time appearance.

It might have been expected that the course pursued by Mr. Bowen, so noble, so unselfish, would have won the admiration and approval of everyone but such was by no means the case. The European community of Bombay felt itself humiliated, if not disgraced, by the erratic missionary and for sometime the local papers indulged freely in gibes and jokes, as rude as they were

stupid, at the expense of a man of whom the world of Bombay was not worthy. Nor did the natives appreciate his course as intelligently as he had anticipated. He was among them but he was not of them. When I first met him he had been pursuing this mode of life for seventeen years and in reply to my questions he spoke with the utmost freedom of his experiment. "I have discovered," he said, that the gulf which separates the people of this country is not a social one at all; it is simply the great impassable gulf which separates between to religion of Christ and the unbelieving world." But he did not regret the course which he had adopted and never wavered in pursuing it. He conquered foes, prejudices gradually melted away in the presence of his serene and Christlike life. The natives as the years passed by learned to respect and love him, and in his later years he was venerated as a saint. He has often been spoken of as the "White Saint of India" and has, perhaps, more nearly won a right to that title than any other Indian missionary of the century.

When Bishop Taylor began his work in Bombay Mr. Bowen cooperated heartily with him, and as the work advanced and began to assum an organized form he was led to see his duty to cast in his lot with the new people, and soon after he formally united with the Methodist Episcopal Church. This step was made easier by the fact that he had adopte theological views which were substantially the same as those had by the Methodists, but this fact alone would not have induced him to take so important a step had it not been for his conviction that he could thereby help forward the great work which he had at heart more effectually than in any other way. He came among us as a lowly saint, humbly clad, and like his Master, "without form or comeliness," but he brought with him the power of a name and an influence which gold could not have bought, and which the world could not have bestowed.

When Bishop Andrews organized the South India Conference, Mr. Bowen was made presiding Elder of the Bombay District, and on two different occasions he was elected President of the Conference. He would have been elected to this position on every occasion when a Bishop was absent but for his peremptory refusal to serve.

All India will pause to pay a tribute of respect and love to the memory of George Bowen. All India is the debtor. He was a peerless saint among Christians, a royal prince among missionaries. One had to see him and know him in his simplicity, but yet in his strength, in order to understand what our Saviour meant when he said that we must become as little children. He has done his work; he has fulfilled his mission; he has finished his course; he has won his crown.

(Article by Bishop Thoburn,
"Christian Advocate," February 23, 1888, page 120).